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PRIMITIVE TRADITIONAL HISTORY.

THE PRIMITIVE HISTORY AND CHRONOLOGY OF INDIA,
SOUTH-EASTERN AND SOUTH-WESTERN ASIA, EGYPT,
AND EUROPE, AND THE COLONIES THENCE SENT FORTH,

BY

J. F. HEWITT,

LATE COMMISSIONER OF CHUTIA NAGPUR.

With Map, Plates, and Diagrams.

VOLUME II.

Flower in the crannied wall,
I pluck you out of the crannies,
I hold you here, root and all, in my hand
Little flower—but if I could understand
What you are, root and all, and all in all,
I should know what God and man is.
Tennyson.

'Tis far in the deeps of history
The Voice that speaketh clear.
Emerson, The World-Soul.

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,, 457, line 32—*for* Chutisgurh *read* Chuttisgurh.
,, 476, line 9—*for* was *read* is.
,, 481, line 21—*for* drunk *read* drank.
,, 484, line 11—*for* Annanite *read* Annamite.
,, 498, line 16—*after* as *insert* the.
,, 542, line 28—*for* Irmanians *read* Iranians.
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PRIMITIVE TRADITIONAL HISTORY.

CHAPTER V.

THE YEAR OF THE HEAD OF THE BLACK HORSE OF THE SUN OF ELEVEN THIRTY-THREE DAY MONTHS AND ELEVEN-DAY WEEKS.

A. *The Story of the Introduction of the Year.*

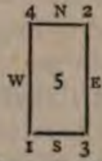
THE age of the three-years cycle-year of the last chapter was that of the sons of the Kusha-grass (*Poa cynosuroides*) who measured time by ten lunar-stellar months of gestation and the annual revolutions of the Great Bear, the bed or waggon of the year-god drawn by the sun-ass of the Ashvins. It was followed by a year introduced apparently by the Ikshvā-ku, sons of the sugar-cane (*iksha*), who were, as we have seen, the Pāṇḍyas, a red race succeeding the yellow sons of the barley. They revolutionised the Indian ritual of their predecessors, whose altar was thatched with sheaves of Kusha-grass, and whose Prastara, the rain-wand of the presiding priest, was made of three sheaves of the same grass, symbolising in the three grass bundles and the flowers attached to each of them the three years of the cycle-year.

In the corresponding ritual of the new rulers the Prastara was made of Ashva-vala (*Saccharum spontaneum*), the wild sugar-cane or horse-tail grass [1]. They also subordinated the altar made in the form of a woman, on which milk and butter libations were poured, to a new altar to Varuna, the god of the summer solstice, called the Uttara Vedi or northern altar, built for the sacrifices of the Varuna Praghāsāh, the midsummer festival of that god. This altar measured four to five cubits on the west and three to four on the east, and on it the midsummer sacrifice of rice-cakes, curds, milk and barley were offered, the barley being brought by the sacrificer's wife in a winnowing basket, the Liknos of Greek Bacchic worship. The gods invoked were Indra-Agni, the pair of twin gods ruling the year, the Maruts or tree (*marom*) mothers, and Prajāpati (Orion); also on this altar the enclosing triangle round the fire was made of twigs of Kārshmarya wood (*Gmelina arborea*) instead of those from the Palāsha tree[1].

---

[1] Eggeling, *Shat. Brāh.*, iii. 4, 1, 17, Sacred Books of the East, vol. xxvi. p. 89.

On the top of this altar built for the sacrifices of the barley-growing sons of the cow a second altar was placed by the sons of the sugar-cane of the new year. This altar was consecrated by the Adhvaryu with melted butter, which he poured on each of the corners of the altar and in the centre, in the order shown in this diagram



Thus these libations symbolised the annual flight of the sun beginning its year at sunset in the South-west at the winter solstice, and the order of sprinkling shows that the priest went round the altar contrary to the course of the sun, ending with the libation to the centre navel fire which he invokes as the begetter of offspring. The triangle round the fire on this altar was made of Pitū-dāru wood (*Pinus deodara*), the Indian form of the pine-tree of Cybele of Asia Minor, and with it a tuft of the wool of a wether, fragrant gum (*bdellium*), and sweet smelling reed-grass (*sugandhi tijana*) were placed on the altar, thus showing that the god of the new year was not Varuna's ram but the sexless wether-father-god who was to rule the eleven-months year. The altar was thatched not with Kusha-grass but with branches of the Plaksha-tree (*Ficus infectoria*), shown in p. 225 to be the parent tree of the northern and southern races who amalgamated as one nation under its shade at the junction of the Jumna and Ganges.

---

[1] Eggeling, *Shat. Brāh.*, ii. 5, 25—23, iii. 4, 1, 6, Sacred Books of the East, vols. xii. pp. 392, note 1—398, xxvi. p. 89.

On this altar was offered the *omentum* or membrane enclosing the entrails of the eleven animals slain at the New Year's sacrifice of the year, and roasted at the northern fire on spits of the Kārshmarya wood forming the triangle round the fire of the altar on which this new altar was placed. The wood will not rot in water, and the tree called Gumi is that worshipped as Gumi Gosain by the northern Māles, who, as well as their conquerors the Chirus and Kaurs, made their house poles of it[1].

The changes made in this ritual denote the accession to power of a new set of rulers, more directly attached to the North than the first Ikshvāku kings, and who showed their close connection with the worshippers of the sexless gods of Asia Minor by their worship of the pine-tree of Cybele and their sacrifices of sexless victims. They are called in the Rigveda the worshippers of Dadhiank, the god of the horse's head and of the milk-curds (*dadhi*) offered in libations, who succeeded the sun-ass of the Ashvins, the original wild ass of Assyria and Central Asia, which drew the chariots of the early Assyrian kings[2].

This new god was the deity of the horse's head originally placed on the roofs of all houses in Gothic lands from Scandinavia southwards by Celts, Teutons and Slavs after the horse to whom the head belonged had been sacrificed to Woden. This sacrifice of the sun-horse, eaten by its worshippers, was the most solemn of all the sacrifices of the Scandinavian Goths, and its head was in Thuringia thrown on the Midsummer fires of St. John's Day[1]. It was also offered by the Mordvinian Ugro Finns of the Volga, the race who disseminated through the ancient world the creed of bee-worship described in pp. 317—319 as that on which was founded the worship of the sexless gods, one bi-sexual father and three pairs of hermaphrodite female and male gods, who created all things by the male and female powers united in the bi-sexual king and queen bee, the symbol of the creating god.

---

[1] Eggeling, *Shat. Brāh.*, iii. 3, 5, 2, 4—18, iii. 8, 3, 10, Sacred Books of the East, vol. xxvi. pp. 122—126, 194, note 1, 202; Clarke, Roxburgh's *Flora Indica*, p. 486.

[2] Maspero, *Dawn of Civilisation, Egypt and Chaldea*, p. 770.

At the Mordvinian horse sacrifice, as described by the Italian traveller Barbaro, who saw it at the end of the 16th century, the horse was tied by the neck to the sacrificial stake in the pit of sacrifice, as victims were tied in the ritual of the Indian Barhishadah, described in p. 235, and killed with arrows. The skin stuffed with straw was lifted to the top of the sacred tree of the sacrificial ground and adorned with rags and ribbons[2]. The head of this year-horse slain at the beginning of the year symbolised the resurrection of the sun-god of that preceding it, who was again to die at the end of his year's course.

The head of this horse raised to heaven after he died on earth was, according to Rig. i. 84, 13, 14, found by Indra in the Sharya-nāvān, the ship (*nāva*) of the arrow (*sharya*), the Great Bear constellation whence the arrow of Orion's year measured by its ordained seasons and months was revived in the eleven-months year to destroy that of the three-years cycle. Armed with this weapon, the bones of Dadhiank, the sun-horse's head, called in Tait Brāh. i. 5, 8 the ten-head breaking (*shiro-bhida*) spells (*mantrah*) of Atharvan, Dadhiank's father, the sun-god of the Atharvan sun priests, Indra slew the Vritra worshippers of the year-snake called the ninety-nine[3].

This number proves clearly that it was the year-god of the three-years cycle which was slain, for the new year of the sun-horse was one of eleven months of thirty-three days consecrated to the thirty-three ruling gods; hence the ninety-nine false gods killed by Dadhiank's bones are those of three years reckoned by the new calendar, the gods of the three years of the cycle-year. The battlefield was the centre of the land of Kuru-kshethra, where Parasu Rāma had slain the Haihayas with the double axe of the thirteen-months year, and there Indra, according to the scholiast of the Rigveda, found the conquering horse's head near the sacred centre of Tan-eshur[1] consecrated to Sthan-eshvara, the gnomon pole (*sthān*) god Sthanu, who with his nine sons and his father Bhrigu the fire-god, made up the eleven Rudras, the gods ruling this year's months, to whom eleven sacrificial stakes were set up at the east end of the Uttara Vedi altar[2].

---

[1] Stallybrass, Grimm's *Teutonic Mythology*, vol. i. pp. 47, 48, ii. pp. 618, 660, 661.

[2] Max Muller, *Contributions to the Science of Mythology*, vol. ii. p. 469.

[3] Rig. i. 84, 13, 14; Ludwig, Rigveda, vol. v. p. 27.

The Atharvan priests of the sun-god of the horse's head, the Ātharvans of the Zend fire-worshippers who also measured time by this year, succeeded in the Vedic genealogy of Rig. x. 14, 6 the Angiras and Navagvas, the priests of the nine-days week, the line of descent there stated being Bhrigus, Añgiras, Navagvas, Atharvans. This tells us that the first priests in the sacerdotal genealogy of the fire-worshippers were the Bhrigus, who were in popular tradition the men of the ancient clan of Pisachas, meaning eaters of raw flesh[3]. This is asserted by themselves to have been eaten by the Dards of Dardistan and the Kāfirs of Kāfiristan, who ate both men and horses in the age when the Scythian ancestors of the Indian Saka drank blood and ate raw flesh. Their descendants were, as we have seen, the Jāts and Chirus. Their successors, the Angiras of the year of six-day weeks and the Navagvas of the cycle-year, were followed by the Atharvans, priests of the sun-god of this year, the fire-god Athar (*Zend Ātar*), also known as Atri, the devouring (*ad*)[1] three (*tri*) who had ruled Orion's year of three seasons, the year of the sun-deer.

---

[1] Cunningham, *Ancient Geography of India*, Sthan-eshvara, p. 335.

[2] Mahābhārata Ādi (*Sambhava*) Parva, lxvi. p. 188; Eggeling, *Shat. Brāh.*, iii. 7, 2, 1, Sacred Books of the East, vol. xxvi. p. 175; See Plan of Sacrificial ground at the end of this volume.

[3] Grierson, *Pisācha*, 'Ωμοφάγος, Journal of Royal Asiatic Society for April, 1905, Part. ii. pp: 285—288.

B. *Genealogy and ritualistic history of the horse-headed sun-god.*

The line of descent of this year from that of the sun-deer indicated in Indian ritual is repeated in the story of the sun-god Sigurd, of the pillar (*urdr*) of victory (*sig*), the first northern year-god riding the sun-horse, for he started from Hinda-fjall, the deer (*hinda*) hill, on his sun-horse Grāni to ride his annual course round the heavens. His cloud-horse was the gift of Grip, the seizing dog, the star Sirius ruling the year of six-day weeks beginning at the summer solstice. His year's journey began after he had killed Fafnir, the snake-god of the three-years cycle, and acquired his treasures, the insignia of the sun-god of the year: (1) the helm of aweing, the night-cap of invisibility given to Perseus born in the tower of the three-years cycle, (2) the golden impenetrable armour worn by the sun-gods Karna and Achilles, and (3) the golden year-ring of the year-months given by Dushmanta to Sakuntalā with which Sigurd wedded Brunhilda the rain-goddess, the Valkyr mistress of the springs (*brünnen*), where he found her asleep on the hill whence he began his year's circuit[2].

This year of the sun-horse Dadhiank, beginning, as we shall see, in October—November, was measured by the months of gestation of the horse, and not like the cycle-year by those of men and cattle, and ignored the solstices and equinoxes making this latter year. It is said in the Rigveda to have been brought to India by the Ashvins as the horse's head which taught them the secrets of Tvashtar who framed the years of two (*tva*) seasons of the Pleiades and solstices, and its thirty-three gods, three elevens, go with the Ashvins to drink madhu or mead[1]. Thus there were thirty-three days in each of its eleven months, divided into three eleven-day weeks, combining the five and six-day weeks of the years of two and three seasons, so that the number of weeks in the year and of days in the months was the same. As this year of 363 days began, like the Pleiades year, in October—November, it was made that of the awakening of Krishna, the first Indian year-god, who drove sun-horses in his chariot and reproduced in his year the earliest of the Indian years measured by stars. And one of Krishna's horses was Su-griva, the bird-headed ape, who in the mythology of the Pleiades year turned the stars round the Pole.

---

[1] Grassman, *Wörterbuch zum Rigveda*, s.v. Atri.

[2] Hewitt, *Ruling Races of Prehistoric Times*, vol. ii. essay viii. pp. 117—124.

This year, called Tavatimsa, or that of the thirty-three, was the second in the Buddhist historical chronology of the successive year-heavens. It was ruled by Sakko, the rain (*sak*) god. It followed the year of the first heaven, that of the Shatum Mahārājika Devaloko, the hundred angels, the hundred Kaurāvya sons of Gandhārī, the Pole Star Vega, who had been in earlier tradition the sons of the constellation Argo, the Zend Shatavaēsa, or hundred creators.

This year of the Zend god Ātar became in their ritual that ruled by the "thirty-three gods of the ritual order who are round about the Hāvani," the mortar in which Haoma or Soma was mixed[2]; that is to say they as gods of the year regulate the storage of the life-giving rain in the central world's mother, the Soma-tree or plant, the mortar made of the trunk enclosing the earth's Soma or sap of life, the living form of the Zend Hāvani, the Sanskrit Drona, the hollowed-out trunk containing the sacrificial Soma.

---

[1] Rig. i. 117, 2, i. 34, 11.

[2] Mills, *Zendavesta*, Part iii. Yashna, i. 10; Darmesteter, *Zendavesta Vendīdad Fargard*, iii. 1, Sacred Books of the East, vol. xxxi. p. 198, iv. p. 23, note 1.

Further evidence of the existence of this year of eleven months is given by the eleven sacrificial stakes erected outside the east end of the Soma sacrificial ground to which the eleven victims offered to the gods of this year were tied. The first of these gods was Agni, answering to Bhrigu the eleventh Rudra, and the last was Varuna, on whose Uttara Vedi altar the entrails of these victims were to be roasted[1]. Also in the rules for cutting the sacrificial stake it is ordered to be cut twelve and thirteen cubits long when the year thunderbolt, the first trident of the year of three seasons, is one of twelve and thirteen months, but when the year thunderbolt measuring its length is that of the Tristubh metre of eleven syllables in each verse, and which, like the Brihati metre of thirty-six syllables, was a year measure, then the stake was to be eleven cubits long[2]. Also this stake was[3] made of the Khadira tree (*Acacia catechu*), whence the socket engendering the altar fire was taken.

The eleven gods of this year are invoked in the Rigveda in the eleven stanzas of eight of the ten Āpri hymns recited at the sacrifice of the eleven year victims, and the twelve and thirteen stanzas of the other two hymns are addressed to the gods of the twelve and thirteen-months year, and the same gods appear in all the hymns[4].

The first four stanzas summon to the sacrifice the gods of the four seasons into which this year, like its predecessor the cycle-year, was divided: (1) Agni, the god of the sacrificial fire lit by the Samidhs or burning sticks of the spring; (2) The wind god of the hot west winds of the Indian summer called Tanu-napāt, the son (*napāt*) of himself, the self-engendered god, called also, like the altar fire to which it is compared, Nara-shamsa, praised of men; (3) The Iḍ or Iḍah, the mother-goddess of the rainy season; (4) The Barhis or sheaves, the sacrificial seats of Kusha-grass on which the dead Kushika fathers of winter sat at the autumn feast to the dead. The fifth stanza invokes the gates of the sacrificial enclosure, the two door-posts and the two pillars in front of the Phœnician temple where animal sacrifices were offered, the Semitic Babel or Jo-bab, the gates (*bab*) of God, the stars Gemini, the Ashvins, ruling this year. The sixth, the twins Night and Day, and the seventh, the two Hotars, singers and speakers of truth, the two original seasons of the year who poured libations and distributed rain. The eighth, the three mothers Bharati or Mahī, Iḍā and Sarasvatī, the three seasons of Orion's year. The ninth Tvashtar, the creator of measured time, the years of two (*tva*) seasons reckoned by nights, days, weeks and years. The tenth Vanaspati, the lord (*pati*) of the wood (*vana*), the primeval mother-tree. The eleventh summons all the gods who obey the cry of Svāha or Hail, and who were not invoked in special stanzas. Only one god is said in the Shatapatha Brāhmana to be left behind and to be summoned in this verse, and he is the god of cattle, Rudra, the linga god of the gnomon stone or stake, of which there were eleven denoting this year. He is called Svishtakrit, meaning he who offers a right sacrifice, that of the eleven victims slain, while these hymns were recited. He, the god of the northern immigrants, is called the god "who rose in the North with his raised weapon," the phallus symbolising the gnomon linga, the ithyphallic Hermes which I have seen set up as a boundary-mark in Chutisgurh, the exact reproduction of the phallic Hermai of Greece[1]. This god, the only god of those summoned to whom animal sacrifices had been offered in previous ritual, was the god of the northern Asuras, the pillar-god for whom the dolmen altars were built outside the sun circle within which no bloodstained offerings were permitted.

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[1] Eggeling, *Shat. Brāh.*, iii. 9, 1, 4—23, Sacred Books of the East, vol. xxiii. pp. 218—221.

[2] Ibid., iii. 7, 1, 22—24, p. 166.

[3] Ibid., iii. 6, 2, 12, iii. 4, 1, 20, pp. 151, 90, note 5.

[4] The Āpri hymns with eleven stanzas are Rig. i. 188, ii. 3, iii. 4, v. 5, vii. 2, ix. 5, x. 70, x. 110.

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[1] Eggeling, *Shat. Brāh.*, I, 5, 41-5, i. 7, 32-9, Sacred Books of the East, vol. xii. pp. 152, 153, 199, 200, note 2, 202.

These stanzas set before us a record of the past religious and chronological history of the country beginning with the worship of the mother-forest-tree, which at the time when the ritual of this year was framed was the Khadira tree (*Acacia catechu*), from which both the sacrificial stake and the mother-fire-socket were made. Her worship was accompanied by that of Tvashtar, the Pole Star god of the stellar year, who sent the Pleiades Argo and the sun-bird round the Pole as the heralds of the year of two seasons. After these two-season years came that of the three mother-goddesses of the three seasons of Orion's year, of the rain guardians, the two Hotars, the twins Night and Day, the twin door-posts of the gate of the Garden of God whence the four seasons of the cycle-year of Agni, god of the household-fire, and of the father of the Kushika race, issue. The fourth season of this and the cycle-year was the autumn added to the first year of three seasons of the Ribhus by Ribhu-ksha, the master (*ksha*) Ribhu, originally the winter-god, and it was added in the cycle-year by the master (*ksha*) god of the season-making Ribhus, who were thus as makers of the cycle-year seasons entitled to ride in the three-wheeled car assigned to them in Rig. iv. 36, 1, which, like that of the Ashvins, has three wheels denoting, as we have seen in pp. 322, 323, the three years of the cycle. The sacrifice offered at the recitation of these Āprī hymns was, according to the Aitareya-Brāhmana, one to the thirty-three gods who do not drink pure Soma but the intoxicating drink Surā[1], offered at the Sautrāmani sacrifice, which was, as I shall show later on, part of the ritual of this year's New Year's festival. In the later Vedic Soma animal sacrifice, the offerings, including those of the eleven slain animals, were divided into thirty-three parts, called fore-offerings, after-offerings, and by-offerings. The by-offerings are the hind-quarters of the eleven victims, each of which was divided into three parts, the hind centre part being the by-offering, of which eleven were offered to the eleven gods of this year on the North-west corner of the Uttara Vedi altar, the quarter where the sun sets at the summer solstice, after the Kusha-grass had been removed from it[1].

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[1] Haug, *Ait Brāh.*, ii. 2, 18, vol. ii. p. 110.

The ritual of the animal sacrifices of the later Vedic ritual is admitted in the Shatapatha Brāhmana to differ from that of the Asuras, who first instituted it, as they divided the head, shoulders and neck and hind thighs into portions for each of the thirty-three year-gods[2], whereas the later priests divided only specified portions, and these included the hind-quarter thighs dedicated to the Great Bear first as god of the left and later on of the right thigh. The eleven months of the year were also commemorated in the eleven stanzas of the Samidheni hymn sung at the kindling of the year's fires[3].

In the Seven Babylonian Tablets of Creation we find a traditional account of the worship of eleven gods ruling the year which gives a most valuable clue to its history. The first eleven gods were those of Kingu, the interpreter, whom Tiamut, the cloud-mother, married when she made war with Anu, the god of the upper firmament, and Ia ruling the Southern abyss of waters, and to whom she gave the Tablets of Destiny of the eleven guardians of the year's eleven months. They were the four cardinal points and the seven winds blowing round them, called (1) a scorpion of rain, (2) a hurricane, (3) the leopard lightning flash, (4) a serpent, (5) a wild dog, (6) a great tempest, (7) the messenger of the fatal wind. These winds are the seven stars of the Great Bear, the last fatal wind being the death-dealing wind from the star of the arrow shot by Kingu, the interpreter of the year, and this became subsequently, as we have seen in p. 163, the Bow-star of Marduk in his measurement of the year. These seven winds of the Great Bear Dragon were overcome by Tishku Sirius in the story of the Dragon Myth, when Tishku, a god of the summer solstice, deposed the Great Bear from the rule of the year[1].

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[1] Eggeling, *Shat. Brāh.*, iii. p. 3, 18, iii. p. 4, 49, 11—18, iii. p. 5, 1—4, Sacred Books of the East, vol. xxvi. pp. 204, 205, 210, 212, note 2, 213, 214.

[2] Ibid., iii. p. 3, 29, ibid., vol. xxvi. 207.

[3] Ibid., i. p. 3, 5, 5, i. 4, i. 7—30, ibid. vol. xii. pp. 96, 102, note 1—113.

In the story of Marduk's battle with Tiamut these eleven gods appear as the eleven year-measurers whom he trampled under foot, when he, mounted on his four-horse chariot, the four seasons of the year, caught Tiamut in his year-net, and took from Kingu, her interpreting star (perhaps Arcturus), the Great Bear Tablets of Destiny, the laws of year measurement, and appropriated them for her own use[2].

After his victory he made the North wind, that of the summer solstice, carry away the blood of Tiamut, who was thus slain at mid-summer. He cut the body of this cloud-mother into two halves, making one half the heavens and the other the earth, and abolished the mid region of the storms, the monsoon winds from the North-east and South-west by which Tiamut had measured the year. He placed the dwelling of Ia or Enki, the earth snake, where the ancient void had been, that is to say he placed the house (*I*) of the waters (*A*) under the earth on which he founded Ishara, the house (*I*) of grass (*shar*), the temple of the barley-god of the Kushikas born from the wild grass. He made Anu god of the upper firmament, Bel the fire-god, originally Enlil, god of the dust whence life was born, and Ia or Enki the earth snake gods of the three-seasons year of the fire-worshippers. He made the first three stars of the Lumasi[3], Sugi the Great Bear, Ud-gudua Virgo the sun of the resting-place of the dead (*gudua*), and Sib-ziana Arcturus the star of the shepherd (*sib*) of the life-god, rulers of the twelve-months year.

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[1] King, *Seven Tablets of Creation*, Tablet i. 22—98, 137, The Dragon Myth, pp. 116—121.

[2] Ibid., Tablet iv. 51 ff.

[3] Ibid., Tablet iv. 137—146, v. 1—4.

The eleven year-gods of Tiamut were apparently an early form of the year measurement of time during the age when the year was thought to be regulated by the changes of the monsoons ruled by the four constellations reckoned in early Zend astronomy as governing the four quarters of the heavens. These were Tishtrya Sirius, ruling the East, the Hapto-iringas or seven bulls, the Great Bear, the North, Shatavaēsa Argo the South, and Vanant Corvus, called by the Akkadians Im-dugud-khu the Great storm-bird, the West, whence the monsoon comes. This star is called Kakkab Ansu Kurra, the star of the animal of the land of Kur or India, the sun-ass ruler of the cycle-year, and the sacred animal of Assyria before the deification of this year's sun-horse[1]. This early year of eleven months ruled by these four stars, the Hindu Lokapālas and the Great Bear, the storm-god of the monsoon coming from the West, was apparently a year analogous to that in which the year ruler is in the story of Rāma a shapeless cloud monster with no limbs except her arms, who became, as we have seen in p. 340, when slain by Rāma and Lakshman (Arcturus), the Great Bear sacrificial star Vishvā-vasu, and the memory of this year is preserved in Babylonian ritual by the seating of Bel the fire god, the centre of the three gods of the year succeeding the eleven-months year of Tiamut, on his throne on the eleventh day ending the first week of the eleven-months year of his New Year's festival at the summer solstice, and on the eighth day ending, as we shall see in Chap. VI., the first year of the next sun-god[2].

The first year of eleven months seems to have been followed by another in which the Great Bear stars no longer symbolised storm and tempest, but became in Egyptian Astronomy the star of the seven Khus or birds, afterwards called the star of the Thigh. These stars are depicted in Vignette IX. of the Ani papyrus as accompanying the victorious Horus and his four sons, the four stars in the constellation Pegasus. The victory thus celebrated is said in Chap. XVII. of the *Book of the Dead* to be that in which Horus overcame Set, the god ruling the South[1]. That the year of Horus ruled by these eleven stars was that of eleven thirty-three day months and three hundred and sixty-three days is made most probable by the statement in the Egyptian official tradition of Horus, that he started with his four sons, the four stars in Pegasus, to conquer Egypt in the three hundred and sixty-third year of his reign[2].

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[1] Darmesteter, *Zendavesta*, Sīrōzah, i. 13, Sacred Books of the East, vol. xxiii. p. 9; Hewitt, *Ruling Races of Prehistoric Times*, vol. i. essay iv. pp. 337, 336; R. Brown, jun., F.S.A., *Primitive Constellations*, The Tablet of the Thirty Stars, No. xviii. vol. ii. pp. 84, 85.

[2] Sayce, *Babylonians and Assyrians*, chap. xi. Religion, p. 247.

Heru, the Egyptian name of this god, means the Master, and that he is a sun-god is proved by his name Heru-khuti, the Master of the two horizons. He was born, as we have seen, from Isis, who hovered as a bird over the revived Osiris, whom she brought back to Egypt from the Cypress-tree of Byblos, the parent-tree of the sun-god, after he had been cut into seventy-two pieces by Set (p. 191). It was after he was begotten that his father's body was cut into fourteen pieces by Set, that is to say the revived Osiris became god of the year of thirteen months divided into lunar phases of fourteen days each. Horus was born in the Pisui or Crocodile marsh, whither Isis was led by the seven Great Bear scorpions sent by Thoth the moon-god ruling the thirteen-months year. Also his mother Isis or Ausat, who conceived him as a bird, is with Nepthys or Hat-hor another Horus mother who bore him as the Pole star goddess in the temple of Denderah, called in Chap. XVII. of the *Book of the Dead* an ape-goddess, so that the hawk-headed Horus was an ape with the sun-hawk goddess' head, that of the sun-hawk of Asia Minor. She was the goddess-mother of the fire-worshippers, whose sun-mother was the Cypress-tree, and thus he, like the Indian Chirus who were also sons of the sun-hawk, came from Asia Minor as the god of the worshippers of the household-fire.

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[1] Budge, *Book of the Dead*, Translation, chap. xvii. 67—92, pp. 52, 53.

[2] Naville, *Myth of Horus*; Lockyer, *Dawn of Astronomy*, chap. xxvi. p. 390.

On his arrival in Egypt he fought with Set, the Egyptian representation of Tiamut, and in the Egyptian statue at the Louvre depicting this contest Set is represented as a crocodile, and Horus, the slayer who thrusts a lance into the neck, rides a horse, the sun-horse of this year. M. Clermont-Ganneau has shown that the statue tells the Egyptian story of St. George and the Dragon[1], and St. George is, as I have shown in p. 183, the Syrian god Eliun or Elkhudr, the supreme rain-god, the Greek Geourgos, the worker (*οὔργος*) or plougher of the earth, the Great Bear plough of heaven. Thus the story of the rider on the horse slaying the dragon crocodile of primitive year reckonings is that of the victory of the ape-god of the worshippers of the sun-hawk who rides or drives the Great Bear plough sun-horse.

Thus Horus, who as the ninth of the ruling Egyptian gods was originally a god of the nine-days week of the cycle-year, became in his first conquering form, when he appeared in Egypt as the hawk-headed sun-god, the god of the eleven stars, the seven stars of the Great Bear and the four of Pegasus depicted in Vignette IX. of the Ani papyrus and the eleven-months year they measured, and this avatar preceded that in which he became the jackal-headed god Anubis, Egyptian Anpu, born of the Jackal Pole-star constellation of Ursa Minor[2], the Greek *κυνόσουρα* or dog's tail, and the son of the Indian Sigāla-mātā, the mother of the jackal (*sigālo*), the thirteenth month of the year of the thirteen Buddhist Theris[3]. It is as the god Anpu he is described in the *Book of the Dead*, Chap. CXLV., of the twenty-one Pylons as

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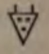
[1] Clermont-Ganneau, *Horus et St. George, Revue Archaeologique Neuv.* sec. xxxii. pp. 388—397.

[2] Lockyer, *Dawn of Astronomy*, p. 146.

[3] Bode, *Women Leaders of the Buddhist Reformation*, The Thirteen Theris, Journal Royal Asiatic Society, 1893, pp. 797, 798.

"the embalmer and bandager"[1] who introduced the Egyptian custom of mummifying the dead which began before the age of Mēnēs, or more than 5000 B.C., and which succeeded the earlier Egyptian custom of the Neolithic age of burying corpses in the contracted position of an embryo fœtus described in p. 217.

It was the thigh of the first Horus, the ape rider on the ploughing sun-horse, which became, as we shall see in the Mythology of Chap. VI., the Great Bear father of the sun-god of the year of the eight-days week. The eleven stars of Horus also appear in the eleven stars ruled by the sun and moon of the dream of Joseph, the eleventh son of Jacob, whose name is a form of the Assyrian Asipu, the interpreter, and who is described as a god worshipped by the earlier Canaanites in the name Iseph-el, meaning Joseph the god—given to the Assyrian cities taken by Thothmes III.[2] He is therefore the Hebrew equivalent of Kingu as the interpreter who led the eleven allies of Tiamut, and he is said in Deuteronomy xxxiii. 17 (New Version) to have "the horns of the wild ox," the horns of Leah his mother, the wild cow with tender eyes, the wild ox-goddess Gauri with the eyes of Shiva and Samirdus, the three-eyed Akkadian character  denoting the wild ox or bull.

It was by the Hindu sons of the wild cow worshipping the pillar god Rudra, the red-headed wooden pillar of Gond worship, that the Hindu eleven-months year of the eleven pillars and sacrificial stakes was originally framed, and it is in this form that the eleven gods of this year appear in the story of the slaying of Haman and his ten sons by Mordecai and Esther. Mordecai is the god Marduk, who wages war against the eleven gods of this year in the Seven Tablets of Creation; and in this version of the story he is aided by Esther, that is by Istar, the original goddess of the rain-cloud, who had, according to Dr. Sayce, become the evening and morning star of Babylonian astronomy[1]. Haman is Baal Khamman, the god of the green pillar of Usof, the hairy goat-god[2], and his sons are the ten Hindu Rudras headed by Sthanu, the tree pillar, who with the fire-god Bhrigu rules this year. It was Marduk and Istar who restored the old gods overthrown by these offerers of human sacrifices after they had crucificed Haman and his sons on the equinoctial cross of the cycle-year-god of St. George's Cross. They then brought in the new year of the sun-god of day of Chap. VI., whose rising and setting were heralded by the morning and evening star. Pegasus, the leading constellation of this year, is the Akkadian Lik-barra or constellation of the striped dog[3], the tiger father of the Mallis and Licchavis of India, whose king was consecrated on a tiger skin[4], and it was also the flying horse of Bellerophon, the Phœnician god Baal Raphon, the healing (*raphon*) god[5]. Hence the name Pegasus is of Hebrew origin derived by Gesenius from Pegah, the striker, and it was on this horse that Bellerophon slew the triple monster the Chimaera, the god of the three-years cycle, with its forehead like a lion, the middle part with the head of the Pole Star goat, and its hind part like a serpent. The flying horse which secured him his victory was the sun-horse who by striking the earth with his hoof made the fountain of Hippocrene to burst forth as the first of the holy wells of healing distributed as objects of worship throughout Europe and Asia, the holy wells near which the Irish Milesians made their settlements.

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[1] Budge, *Book of the Dead*, Translation, chap. cxlv., viii. 32, p. 247.

[2] Gen. xxxii. 9, 10; Sayce, *Hibbert Lectures for* 1887, lect. i. pp. 50, 51.

C. *The sun-physician of this age of the sons of the Ash-tree.*

The healing god of the rider on the sun-horse of the North is the prototype of Cheiron the Centaur, half man and half horse, who cut the ashen spear of the Great Potter for Peleus, the father of Achilles, and ushered in the Bronze Age. This succeeded that of the Lapithæ, the sons of the storm (*λαπ λαίλαψ*), whose goddesses were the three Harpies, one of the emblems of the three-years cycle-year. They were the gods of time who buffeted and pecked at Phineus the sea eagle (*φίνις* or *φήνη*) whenever he attempted to eat, and half starved him, that is they by measuring the year by periods of gestation and not by the recurring seasons interrupted his series of regular festivals. These troublers of the mother-cloud-bird and disturbers of the yearly measurement of time were driven from their usurped office of time-rulers by Zetes and Kalais, sons of Boreas, the North god, and of the daughter of Erectheus, the snake year-god, who owned the horses of the year of Orion. They were the North-east and North-west winds, those of the sun of the summer solstice rising at mid-summer in the North-east and setting in the North-west. They sailed in the Argo constellation with Jason the healer (*ἴας*), the year-god of Cheiron's year, a form of the Hindu Vivasvan, the god of the two (*vi*) lights night and day. The Harpies were sent to the Strophades, the turning islands marking the revolutions of the revolving sun[1].

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[1] Sayce, *Hibbert Lectures for* 1887, lect iv. 99, 256, 257, note 1.

[2] Mövers, *Die Phonizier*, vol. i. 394, 395, 396.

[3] R. Brown, jun., F.S.A., *Primitive Constellations*, vol. ii. pp. 68, 69.

[4] Eggeling, *Shat. Brāh.*, v. 3, 5, 3, Sacred Books of the East, vol. xli. p. 81.

[5] Bérard, *Origine des Cultes Arcadiens*, chap. ii. Les Déesses, p. 116.

This god, the sea eagle Phineus, competed with Perseus, the sun-god born from the tower of the cycle-year, for the hand of Andromeda, the Phœnician Adāmath, the star-mother of the red (*adam*) race. He interrupted their wedding, and hence appears as a star-god of the constellation of Aquila the eagle, which was, as we have seen in p. 333, made a year-star by Vishvā-mitra at the birth of Sakuntalā, whose son Bharata was born as the offspring of the three years' pregnancy of the cycle-year. This star was the rival in the rule of the West of Corvus, which, as the constellation Hasta the hand, was the star of the five Pāndavas grouped round their tutor Drona, the god of the central tree trunk[2] Phineus of the eagle constellation, was changed by Perseus into a stone, the sun-gnomon-stone[1].

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[1] Hewitt, *Ruling Races of Prehistoric Times*, vol. ii. essay viii. pp. 190—199.

[2] Mahābhārata Ādi (*Sambhava*) Parva, cxxxvii. p. 403.

Cheiron, called by Pindar the teacher with the healing hand (χείρ), who dwelt on Mt. Pelion, the hill of the potter's clay, was the northern sun-horse god who brought to Southern Europe the worship of the ash-tree, the Ygg-drasil or parent-tree of the Edda. Its worshippers were the northern warriors who wielded the ashen spear, the supercessor of the arrow of the first Centaur Eurytos, the drawer (ἐρύω) of the heavenly bow, the Greek Krishānu whose bow, as we have seen in p. 275, descended to Odusseus, originally the year-star Orion, Eurytos, the archer of the Great Bear bow, led the Centaurs in their battle with the Lapithæ at the wedding of Pirithous, the revolving (θόυς) son of Ixion the Great Bear god, with Hippodameia the moon-goddess, tamer of horses, apparently beginning like that of Pelops a lunar year of thirteen months. It was then that the nose and ears of Eurytos were cut off and he was changed into the gnomon-stone-god of the thirteen-months year[2]. These spear-bearing warriors who worshipped the sun-horse first brought to the South the knowledge of massage, drugs and salves made of medicinal plants, and the healing oil of Asia Minor, which superseded the magical incantations and cautery which formed the ground-work of medical practice in the days of sorcery and witchcraft. This new knowledge was brought to India by the growers of the holy Sesame oil of Asia Minor, who founded in India the caste of the Telis or oil-men called the Ekadas, or worshippers of eleven gods, and it was the oil which, as we have seen, preceded the religious use of the butter of Vedic ritual. It was according to the Mahābhārata the sacred unguent of the ten-headed Rāvana who led, as we have seen, the gods of the three-years cycle in the battle with

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[1] Hewitt, *Ruling Races of Prehistoric Times*, vol. ii. essay viii. p. 213; R. Brown, jun., F.S.A., *Primitive Constellations*, vol. i. p. 49; Hartland, *Legend of Perseus*, vol. i. p. 3.

[2] Hom. *Od.* xxi. 295—302; Hewitt, *Ruling Races of Prehistoric Times*, vol. i. essay vi. pp. 555, 521.

Rāma, and the chariot of Rāvana was drawn not by horses but by mules, the produce of the cycle-year-ass who also drew that of Duryodhana, the Kaurāvya leader, who was a god of the eleven-months year[1]. These Telis worship among the eleven gods the Panch Pir gods of the primæval five-days week, and the boundary snake-god Goraya. Their mother-tree is the Chumpa (*Liriodendron Grandiflora*), on which the bridegroom sits as the ruling god on the world's centre tree while the bride is carried round it, and its flowers are those most prized for religious garlands. These represent, like those of Koronis the Greek sister of Ixion, the succession of freshly blossoming plants marking the sequence of the year months, and it is as the sons of Bhaga-vati, the goddess of the edible (*bhaga*) fruit produced by the time-recording flowers, that these Telis were made of yellow turmeric, the parent plant of the yellow race who in Greece deified the oil-mother-goddess as the flower-goddess Athene[2].

The eleven gods of the Telis were also the gods of the Kandhs, who like the Gonds called themselves Koiloka, or mountaineers, and who also, as I have shown in the full account of their human sacrifices I have given in p. 387, were members of the race born of the yellow turmeric. These Kandhs and Telis probably like the Assyrians, whose year was the early year of Kangu, used this year, symbolised by eleven stakes denoting the months, as a tribal year of the fire-worshippers long before it became a widely spread year in which the months were symbolised by the seven stars of the Great Bear and Pegasus. The age during which this year was the dominant year in India is that of the Kaurāvya rule, when they in the war of the Mahābhārata led an army of eleven akshauhinis, or revolving axle (*aksha*) months, against the seven akshauhinis of the Pāndavas, whose first year measured in their thirteen years' exile was the lunar year of the thirteen months reckoned by seven-day weeks[1].

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[1] Mahābhārata Vana (*Draupadī-harana*) Parva, cclxxix. p. 826; Ādi (*Jātu-griha*) Parva, cxlvi. p. 430.

[2] Risley, *Tribes and Castes of Bengal*, Telis, vol. ii. pp. 306—309.

The rulers of the eleven months of the Kaurāvya year were, according to the Mahābhārata, the eleven great Mahārathas or chariot drivers headed by Duryodhana, whose chariot, like that of Rāvana, was drawn by mules[2]. They led the hundred sons of Dhrita-rāshtra, the blind god of the gnomon-stone or tree trunk, and Gandhārī, whom I have shown in p. 161 to be the Pole Star Vega, the goddess Dharti, worshipped as the rain-sending goddess by the Chirus, Kaurs, and the higher semi-aboriginal castes. She was the daughter of Su-vala, the circling (*vala*) bird, and sister of Shakuni, who is in India the kite rather than the raven, but who was apparently, like his sister, a bird Pole Star. It was he who lured the Pāndavas to their temporary loss of sovereignty and their exile from the throne owing to their losses in gambling with him, just as in the story of Nala and Damayanti, from which the plot of the Mahābhārata is taken, Pushkara, god of the burning summer, won all the wealth of Nala, the god of the year channel (*nala*), and sent him forth naked into the wilderness of the rainy season[3]. He as the leading star of the heaven symbolised in the Mahābhārata would thus be the Pole Star which preceded Vega, that in Cygnus, called by the Greeks and Latins the constellation of the kite (*Iktinos Milvus*), and by the Akkadians Khuzaba, the bird (*khu*) of the forest (*saba*)[4], the sacred bird of the forest races of India. As the Pole Star in Cygnus he occupied the place I have already assigned in p. 161 to Ambikā, the mother of

[1] Mahābhārata (*Udyoga Sanjayayana*) Parva, pp. 43, 44. Perhaps the determining cause of the assignments of seven as the distinguishing number of the Pāndavas, was that their reputed sexless father Pandu, who lost his manhood when he slew a Great Bear Rishi, in the form of a deer, and their grandmother Ambilika, symbolised the Great Bear.

[2] Mahābhārata Ādi (*Ādivanshāvatarana*) Parva, lxiii. p. 180.

[3] Mahābhārata Sabha (*Dyuta Anadyuta*) Parva, lix.—lxxvi. pp. 158—201; Hewitt, *History and Chronology of the Myth-Making Age*, chap. i. pp. 9, 10.

[4] R. Brown, jun., F.S.A., *Primitive Constellations*, vol. i. p. 126, ii. p. 148.

Dhrita-rāshtra. In the original astronomical mythology, when goddesses ruled heaven, the Pole Star bird was originally a goddess, but in the evolution of the drama of the Mahābhārata this goddess became the male bird who ousted the Pāndavas from their original rule preceding that of the Kaurāvya sons of Vega, and it was not till the end of the Pole Star period of Vega and the introduction of the worship of Parikshit, the circling sun-god who goes round the heavens as the sun-horse without reference to the Great Bear, that they became the rulers of the country in the latter period of the Pre-Vedic Age of India.

The eleven months of this year appear also in the eleven sons of the blind Dīrghatamas, son of Brihaspati, the Pole Star god of the long (*dīrgha*) darkness (*tamas*) of the age of early year reckonings before the worship of the sun-horse. He is the reputed author of twenty-five hymns, 140—164, of the first Mandala of the Rigveda, the last of these being the great Chronological hymn I have so often quoted, which gives the history of the year reckoning of the ten months of gestation of the year-cow of the thirteen-months year of the three-years cycle-year, and of the twelve-months year of Orion. This is described in stanza 48 as the year of the Chariot with one wheel, twelve spokes or months, three naves or seasons, and three hundred and sixty days.

Among these twenty-five hymns are two, Rig. i. 162, 163, to the year-horse sacrificed as the god of this year. In stanzas 2 and 5 of Rig. i. 163, the Gandharva Great Bear stars are said to hold the reins of this year-horse, who roams the realms of Varuna, the heavens, home of the horse's reins where the guardians of order dwell; and these are called in Rig. ii. 181 the sevenfold reins of Indra, and in the title to Rig. x. 136 they are called the seven sons of Muni, the spirit god, the Vātarashana or wind reins (*rashana*) of Agni Vāyu the wind, and Surya the Keshinah or long-haired god of the solar (*surya*) year. Thus this hymn clearly tells us that the Great Bear as the constellation of its reins directs the circuit round the heavens of the sun-horse, and Rig. i. 162

gives full details of the ritual of the horse sacrifice, which I will describe further on.

Dīrghatamas, who was also, as I have shown in p. 290, the father of the five provincial kingdoms into which India was divided in this age, is a counterpart of Dhritarāshtra, the blind gnomon pole, both being sons of the Pole Star god and both fathers of the eleven gods of this year. The mother of the eleven sons of Dīrghatamas was Ushinari, sister of Shiva the three-eyed shepherd-god, and the eldest of these was Kakshivat, the girdle (*kakshia*) of the pole of the earth, who is said to be the father of Chandra-Kushika, the moon of the Kushikas, and to belong to the race of Gautuma[1].

He is called in the Rigveda Pajra, the crafty, and is said in Rig. x. 126, 3, 4 to have received from Svanaya, the thunder (*svana*) god, ten waggons drawn by the forty flame-coloured horses of Dasaratha, he of the ten chariots, the father of Rāma. These are the ten months of gestation of the cycle-year of forty months, and the thunder-god Svana who gave them is the Great Bear, the first star of its five stars forming the bow of Krishānu being called, as I have shown in p. 163, Svana[2]. In Rig. iv. 26, 1 Indra names Kakshivan, Kutsa and Ushana, the father of Devayāni, as three forms in which his godhead has been revealed, and in Rig. i. 116, 7 the Ashvins are said to have filled from the spring struck by the hoof of Kakshivan's sun-horse one hundred casks of Surā, the intoxicating Soma drunk at the Sautrāmani festival of this year. Thus he is the Indian rider on the sun-horse who creates healing springs, like Pegasus the horse of Bellerophon, the healing god Baal Raphon, by striking the earth with his hoof.

The year-god of this year, which was not measured by the solstices or equinoxes or the changing seasons marking the course of previous years, is called in the Mahābhārata the mad god Kalmasha-pada with the spotted (*kalmasha*) feet, the god of the starry heavens who had deserted the star guides of the cycle-year and returned to the vague reckoning of time by the revolutions of the Great Bear round the four quarters of the heavens symbolised in the course of the constellation Pegasus. He ruled in the age of Vashishtha, the god of the altar fire of the Angiras, and his hundred sons, the equivalents of those of Gandhāri. The eldest of these was Shaktri, the wet (*shak*) god, also called Shakra, Shukra and Sakko, the Buddhist ruling god of the Tavatimsa heaven of the thirty-three gods of this year; Kalmasha-pada, the star ruler, became mad when he introduced this new eleven-months year, and was cursed by Shaktri, the rain-god of the earlier religions, and deserted by Vishvā-mitra, who had ruled the cycle-year. While mad he ate Shaktri and Vashishtha's hundred sons offered as human sacrifices. Vashishtha then fled to the river Shatadru (Sutlej) with the hundred springs, and only came back after twelve years, when Kalmasha-pada's wife gave birth to a son Ashmaka, the stone (*ashma*) god which Vashishtha had begotten before he left. With this son there was also born the son of Adrishyanti, the rock (*adrikā*) wife[1] of Shakri, called Parā-shara, the overhanging (*hara*) cloud, and Āurva, the son of the thigh (*ūru*), the Great Bear thigh of the ape-god who cast a fire into the sea to destroy the world, which became the head of the sea-horse of this year[2].

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[1] Mahābhārata Ādi (*Sambhava*) Parva, civ. pp. 314—316; Sabha (*Jarāsandhabadha*) Parva, xxi. p. 63; Udyoga Parva, lxvii. p. 345; Sabha (*Rājasuyarambha* Parva, xvii. p. 55.

[2] Eggeling, *Shat. Brāh.*, iii. 33, 11, Sacred Books of the East, vol. xxvi. p. 72.

In another series of lessons in the historical mythology of the Mahābhārata telling of the adventures of Utanka the weaver (*ut* part of *va*, to weave) of the web of time, the history of this year is traced from the age of the cycle-year through that of eleven months, when Pāusya, the blind god in Cancer (Pūshya), ruled the year ending with his gift to Utanka of the lunar earrings of his wife. These Utanka, riding on the black sun-horse Dadhiank of this year, took to his bride, the daughter of Gautuma, the bull-god, and Ahalyā, the sun-hen, who was to become the mother of the circling sun-god of the next age[1].

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[1] The counterpart of Adrikā, the rock-hawk wife of Vasu, and mother of the royal race descended from the eel, p. 186.

[2] Mahābhārata Ādi (*Chitra-ratha*) Parva, clxxviii., clxxix. pp. 504, 511, clxxxiv. pp. 519—521, clxxx.—clxxxii. pp. 512—517; Hewitt, *History and Chronology of the Myth-Making Age*, chap. vi. sect. b, The Sun Physician, pp. 311, 312.

The invaders who introduced this new year and brought into India the Bronze Age were undoubtedly a fair race who burnt their dead instead of burying them, like the Pitaro Barhishadah, the fathers who ate parched barley. They are called in the Brāhmanas and in the Vedic hymns to the Fathers, Rig. x. 15, 11, the Pitaro gnishvāttāh, the fathers "burnt by fire;" and at the national funeral feast held before the autumnal equinox they receive porridge made of half the parched barley offered to the Pitaro Barhishadah and of the milk of a cow suckling an adopted calf[2], a statement which marks them as belonging to a new race of cattle-herdsmen who had, like their predecessors, come from the North and settled in the land of the primitive buffalo. They belonged to the same stock as the fair-haired race of the North who introduced cremation into Europe, which was enjoined in the religion of Odin, as is shown by the burning of Baldur, the sun-god, and of his horse. The Celtic Brythons, the Gauls of France, the Germans, the Romans, Cimbrians and Latins, and the Achæans of Greece, whose sun-god was Achilles, son of Peleus, god of the Potter's clay and wielder of the ashen spear of Cheiron, all burnt their dead, and the ashes of the burnt dead are found in almost all the round graves of the Bronze Age in Europe, though there, as in India, the custom seems to have been confined to the classes who, like the Indian red race of Kshatriya or Rajputs, claimed to be superior to the other dwellers in the land, and whose newly introduced custom was appropriated by others who hoped to acquire eminence by imitating those who had become their rulers. The custom must certainly have originated among the forest races who dwelt in a well-wooded country, and hence it was not adopted by the Semite and Zend races dwelling in the treeless lands of Central Asia or by the people of Egypt and Asia Minor[1]. That this custom of burning the dead followed by the sons of the ash-tree in the North and in Greece was that of a race who measured their year by eleven months is proved by the number of the horses of the year-gods of the Edda, who, like Baldur the sun-god, rode on the horses first deified in the mythology of this year. We are told that after the death of Baldur and the burning of his body with that of his horse, there still remained eleven horses for the gods headed by Woden's horse Sleipner with eight legs, the horse that looks in all directions; and hence these horses were those which bore the gods ruling the year-months in their daily journeys round the sky[2].

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[1] Mahābhārata Ādi (*Paushya*) Parva, iii. pp. 51—59; Ashvamedha (*Anugita*) Parva, lvi.—lviii. pp. 145—153; Hewitt, *History and Chronology of the Myth-Making Age*, chap. vi. sect. b, The Sun Physician, pp. 312—314.

[2] Eggeling, *Shat. Brāh.*, ii. 6, 1, 6, Sacred Books of the East, vol. xii. p. 421.

D. *The New Year's Day of the eleven-months year.*

Having thus traced the eleven-months year of three hundred and sixty-three days as the succession of the cycle-year introduced by a fair northern race of red men, I must now proceed to show in which parts of the sun-circle of the year it was supposed to begin.

This year of the head of the sun-horse who brought springs to the earth's surface with his hoof, and whose worship originating among the Scandinavian races was disseminated by them throughout the ancient world, is recorded as a national year reckoning both in India and in Rome, and from these sources we have most conclusive evidence showing when the year began. It began at Rome with the festival of the Equiria, held on the Ides the 15th of October, when a race of two-horsed chariots was held in the Campus Martius, and according to Timæus it was the near or left-hand horse of the winning pair which was sacrificed[1]. The horse's tail was carried to the Regia, the ancient royal palace in which was the Sacrarium Opis, the chamber containing the national treasures including the Palladium or wooden image of the tree-mother of the city brought by Æneas from Troy. This could only be entered by the Vestal Virgins guarding the fire of Vesta on the national hearth in its central hall and the Pontifex Maximus[2]. It was the temple of Consus, the storing-god, guardian of the harvested grain, and represented the village hall assigned to the Dravidian village headman, in which his daughters, who became the Roman Vestal Virgins, tended the village fire.

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[1] Ridgeway, *Early Age in Greece*, chap. vii. Inhumation, Cremation, and the Soul, pp. 484—516; Mallett, *Northern Antiquities*, Prose Edda, 49, pp. 446—449.

[2] Mallett, *Northern Antiquities*, Prose Edda, 15, p. 411.

The blood from the horse's tail was allowed to drip on the hearth, and was carefully kept by the Vestals for future use. The head was cut off and decked with cakes, like the head of the Mordvinian horse, and a contest for it took place between the men of the Via Sacra on the Palatine and those of the older and lower region of the Suburra. If the former won they placed it on the gable of the Regia, as the Scandinavians placed the skulls of their sacrificed horses on the gables of their houses; and if the latter, it was placed on the Turris Manilia, dedicated to the Manes of the dead, the Roman symbol of the Celtic Caer Sidi, or turning-castle of the Pole Star age, the dwelling-place of the dead national ancestors.

The New Year's festival of the 15th October corresponded with the Puanepsion of Apollo and the Oscophoria, or bringing home of the grapes (*ὄσκος*) of Dionysos, both held at the beginning of Puanepsion (October—November); and it is also reproduced in India in the festival of the Deo-than or Dithwan, the enthroning (*than*) or awakening of Krishna, the black antelope-god of the Iksh-vāku or sugar-cane kings of this age, whose first-fruits festival it was. And in fixing their year as beginning with this festival, which was held on the 11th of Khārtik (October—November), or at the end of the first week of their eleven-months year, these new comers returned to the early Pleiades year of their fore-fathers, which had begun in October—November, and was reproduced in Europe in the Greek Thesmorphoria and the three days' feast to the dead beginning the Celtic year, and which was still celebrated in India in the festival of the Dīpāvali or Dībali, the Feast of Lamps, beginning two days before the end of Ashva-yujau or Assin (September—October), and continuing as a six-day festival of the year of six-day weeks till the 4th Khārtik[1].

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[1] W. Warde Fowler, *The Roman Festivals*, Mensis October, pp. 240—250; Polybius, *De Bello Punico*, 12, 46.

[2] Ibid., Mensis Sextilis, pp. 213, 214.

This year in Jain chronology was that of the twenty-second Tīrthakara Arishtanēmi, he of the unbroken (*arishta*) wheel (*nemī*), that is of a year of a continuous circuit of months unbroken by solstices and equinoxes. He was conceived on the twelfth day of the dark fortnight, that is on the 27th of Khārtik (October—November), three days before the Bengal Kali-pūja held on the last day of Khārtik, to whom goats, sheep and buffaloes were offered[2], and who as Kāla-nemi, the wheel of time, was mother of Kansa, son of Ugra-deva, whose connection with Arishta-nēmi I will show presently. He was born on the 5th day of Shrāvana (July—August), the day of the Nag-panchami festival, so that he, like the black sun-horse whom he represented, began his year in November. He is called in Rig. x. 178, 1-3, Arishta-nēmi Tārkshya, "who has begotten from the water the five lands," the five kingdoms begotten by Dīrghatamas, and in Rig. i. 89, 6, he as Tārkshya is named as a year-god with Indra, Pūshan and Brihaspati the Pole Star god. His name shows him to be the son of Trikshi, called in Rig. viii. 22, 7 the horse of the Ashvins, which was, as we have seen, the sun-ass who drew their three-wheeled car of the cycle-year. Arishtanēmi's or Tārkshya's father was in Jain history Samudravijaya, the Conqueror of the Sea, from which his son, as Tārkshya the black sun-horse, raised the five Indian kingdoms. He lived in the same city with Rāma, who was not the year-god of the cycle-year but the brother of Krishna, called Vala-rāma, or the circling Rāma, and Hal-ayudha, he whose weapon (*ayudha*) is the plough (*hal*), the Great Bear, and Krishna, called Keshava, the long-haired (*kesha*) god, is said in the Jain Rathanēmi giving Arishta-nēmi's history to have married the daughter of Ugra-sena of the army of the Ugra king of the Bhojas[1]. He is called in Rig. i. 36, 18 Ugra-deva, the god of the Yadu-Turvasu of the cycle-year, and in the Harivansa and the Mathura Krishna legend this god is the husband of Kala-nēmi, the wheel of time, whose son was Kansa the goose, the measurer of the goose (*hans*) year, whom Krishna, as the eighth son of Vāsu-deva and the sun-god of the year of Chapter VI., slew, and who, as we shall see, is another form of Arishta-nēmi[2]. The subjects of this king, who were the Turvasu or Bhoja carriers of India (p. 364)[3], were the cannibal tribes, the Pisacha eaters of human and animal flesh of p. 453, who have become our ogres, and whose name Ugra, reproducing that of the Ugur-Finns, is derived by Dr. Sayce from the Ugar or sickle-shaped knife with which they sacrificed their human and animal victims[4], and which in the Bronze Age of their year succeeded the stone knife of the neolithic age.

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[1] Elliott, *Memoirs of the Races of the North-Western Provinces of India*, vol. i. pp. 245—247; Monier Williams, *Religious Thought and Life in India*, p. 432.

[2] Monier Williams, *Religious Thought and Life in India*, pp. 430—431.

In the Jain story, Arishta-nēmi, the god of these Gotho-Ugur-Finn warriors who sacrificed the sun-horse, is the son of Shivā, the female form of Shiva who is Kāla-nēmi, the Bengal goddess Kāli. He on the day after his birth as the Nāga god born on the Nāg-Panchami feast-day went from Dwārika,

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[1] Jacobi, *Jaina Sūtras Uttarādhyāyana*, xxii., Sacred Books of the East, vol. xlv. pp. 112—116.

[2] Hewitt, *Ruling Races of Prehistoric Times*, vol. i. Essay v. pp. 462, 463.

[3] Mahābhārata Ādi (*Sambhava*) Parva lxxxv. p. 260.

[4] Sayce, *Hibbert Lectures for* 1887, lect. iii. p. 196.

Krishna's sea-port, where he was born, to the Raivātaki hill consecrated to Revati, the fish-mother constellation Pisces, the stella mother of the son of the Conqueror of the Sea (Samudra-vijaya). There on the fifteenth day of the dark fortnight of Ashvin, the thirtieth of September—October, or the day before the beginning of Khārtik (October—November), the month in which he was conceived, this fish-born god said to have a fish's belly, became under the Vetasa or Banyan-tree the all-knowing year-god [1], and this day of the inauguration of Arishta-nēmi as a year-god coincides with that of the Roman sacrifice of the sun-horse on the 15th of October.

The age of the rule of the conquering Gotho-Ugro Finns who worshipped the sun-horse is called in the Zendavesta that of the usurpation of the Keresāni, the Krishānu of the Rigveda, the archer-god of the North who said, "No priest shall walk the land for me as a conqueror to prosper them, he would rob everything of progress [2]"; and in the Krishna legend the rule of these ruthless northern ogres is described as that of the murderous goddess Kāli and her son Kansa, when priests and cattle were massacred and the temples of the gods of India were like those of Scandinavia defiled with blood [3], and Kansa is called in Harivansa liv. the brother of Haya-griva, the god with the horse's (*haya*) neck (*griva*), who lives on human flesh; and Arishta, here called the son of Bali, the god of the food offering (*bali*) of the Asura Daityas, is said to be a bull attendant of the two Kansa and Hayagriva, the god ruling the year of the horse's head, thus clearly identifying the origin of the Jain movement with the invasion and conquest of India by these Gotho-Finns.

In the Zendavesta the rule of these innovating and persecuting priest-kings, the Patesi of Girsu in the Euphratean Delta, is said to have been ended by the victory of the true Haoma, that in which the Soma was made, as in the latest Indian ritual of the triāshir or three mixings of Indra made of Gavāshir, milk (*gava*), Dadhi-āshir, sour milk curds (*dadh*) sacred to the sun-horse Dadhiank, and Yavāshir, barley (*yava*) mixed with running water[1] instead of the earlier sacramental drink of the Sautrāmani festival of this age, when, as we are told in Rig. viii. 2, 11, 12, the Surā or spirituous liquor drunk intoxicated the worshippers.

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[1] Jacobi, *Jaina Sūtras*, Life of Arishta-nēmi, 172—174, Sacred Books of the East, vol. xxii. pp. 276, 277.

[2] Mills, *Zendavesta*, part iii. Yasna, ix. 24, Sacred Books of the East, vol. xxxi. pp. 237, 238.

[3] Hewitt, *Ruling Races of Prehistoric Times*, vol. i. essay v. p. 463.

The Shatapatha Brāhmana gives a very full account of the Sautrāmani sacrifice, and though it does not say exactly when it was held, only saying it must be either at the new or full moon, yet in describing its institution it shows almost certainly that it took place when this year began at the beginning of October—November. It is said to have been offered for the healing of Indra, the rain-god, whose divine power had left him at the end of the rainy season, during which he had completed his victory over the Asura Na-muchi, the antelope-god who does not (*na*) set free (*muchi*) the rain[2]. He is said in the Shatapatha Brāhmana and Rigveda to have killed the god of drought by the foam of the water, the wet wind of the South-west monsoon[3]. He was healed of the weakness engendered by this severe contest and his power of bringing the life-giving rain restored by the Ashvins and Sarasvati directing the thirty-three gods of this year[4].

Therefore it is certain that the sacrifice took place at the end of the rainy season, and when we remember that the Dithwan festival of the setting up and awakening Krishna after the rainy season as the New Year's god of the sons of the sugar-cane took place on the 11th Khartik (October—

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[1] Rig. v. 2, 7, 5, viii. 2, 7; Hillebrandt, *Vedische Mythologie*, vol. i. p. 209.

[2] Benfey's *Glossary*, s.v. Namuchi.

[3] Eggeling, *Shat. Brāh.*, xii. 7, 31—4, Sacred Books of the East, vol. xliv. pp. 222, 223; Rig. viii. 14, 13.

[4] Ibid., xii. 7, 1, 14, ibid., vol. xliv. pp. 216, 217.

November), at the end of the first eleven-days week of the eleven-months year, there can be little doubt that the Sautrāmani sacrifice I will now describe is part of the same series of New Year's ceremonies which began at the new moon of Khārtik, when all the earlier festivals of former years were held, and not at the full moon which began the year in later ritual.

There are two forms of this sacrifice, one of which is part of the Rājasuya coronation ceremonies, which is throughout treated as a New Year's feast, and the other that of the annual New Year's festival. They differ somewhat in details, but the main features in both are the same, the gods worshipped being the Ashvins, Sarasvati, and Indra, and in both sacrifices a rice cake, such as that offered at animal sacrifices (*pashu-purodāsha*), is offered on eleven platters, denoting the eleven months of this year, to Indra[1]. The sacred vessels for this four days' festival are made of Ashvatthā (Pipal) Udumbara (the wild fig-tree), Nyagrodha (the banyan-tree), and the Palāsha-tree, and there are also earthen pots. The following victims were offered to the three gods: a grey he-goat to the Ashvins, a ram to Sarasvatī, the mother-river of the Kurus and of the ram sun, and a bull to Indra; and with these pashu-purodāsha cakes are offered—on twelve platters to Savitri, the sun-god, as the Brāhmanas tell us, of the twelve-months year, on ten to Varuna, as the god of the year of ten lunar months of gestation, and on eleven to Indra[2], thus remembering in the same sacrifice the twelve-months year of Orion, the three-years cycle-year of Varuna, and the eleven-months year of Indra.

During the first three days the Surā intoxicating drink to be drunk at the festival and poured out in libations was made of malted rice, malted barley, parched rice, spices and millets, the food of the immigrant eaters of millet and of the Kusha-grass fathers, for whom stalks of Kusha-grass were added.

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[1] Eggeling, *Shat. Brāh.*, v. 5, 4, 29, xii. 12, 7, 2, 18, Sacred Books of the East, vol. xli. p. 136, xliv. pp. 221, 222.

[2] Ibid., xii. 7, 2, 3, 14—20, ibid., vol. xliv. pp. 217, 220—222.

These were mixed with the fermented juice of three species of the Baer shrub (*sizyphus jujuba*), growing profusely over the sandy plains of Northern India, where their leaves fed when placed on these shrubs the lakh insects producing the red lakh dye, and the tusser silk-worm, which spins the wild silk whence the early Punjabis made their garments. This liquor was fermented for three days and nights, and on the first night the milk of one cow, on the second of two, and the third of three was poured into it.

Two altars were erected on the sacrificial ground, one for milk drinks and libations and the other for those of the fermented Surā; and on the fourth day, when the animal victims were offered, three cups of milk and as many of Surā, or eighteen cups in all, were offered to the Ashvins, Sarasvati and Indra, and thirty-three libations of fat gravy were poured from cups made of bulls' hoofs to the thirty-three gods of the year from the throne made of udumbara wood and covered with a black antelope-skin. The thirteen-months year was celebrated in this sacrifice in the drinking of the cups of milk and Surā offered to these year-gods. Three Adhvaryu priests drunk the six cups offered to the Ashvins, three, the Hotri, Brahman, and Maitrā-Varuna, the six of Sarasvati, making twelve cups, and the thirteenth cup, that of Indra, was drunk by the sacrificer, and these draughts are said to represent the seasons and months of the year[1]. The choice of Indra as the ruling god of the thirteen-months year shows him to have been the god of the sons of the eel Indu, the group of the Chiru, Kharwar, Oraon, Munda, Santal and cognate tribes who measured time by it, and both as the eel-fish and the cloud-buffalo he is an indigenous deity of this national group to which the first Indian kings belonged. And he as the bull-god to whom a bull was sacrificed at this New Year's festival of the northern conquerors who burnt their dead, became as the adopted calf of the buffalo cow the god ruling their eleven-months year, and also the wild-bull god worshipped by these riding cattle-herdsmen before they came to India.

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[1] Eggeling, *Shat. Brāh.*, v. 5, 4, 22, xii. 7, 1, 1—14, 7, 2, 39, 10, 14—20, 7, 3, 57, s. 8, 2, 11, 21—31, s. 3, 5, 13—31, Sacred Books of the East, vol. xli. p. 133, xliv. pp. 213, note 2—217, 220—222, 223, note 2—225, note 1, 240—242, 245—247, 248—259.

The drinking of Surā or fermented liquor at this festival was not confined to that drunk by the priests and the sacrificing king or local head of the community, but it was also freely consumed by all present at the feast, who also ate the flesh of the slain victims. It was, like all the early religious festivals, a national orgy, which all members of each community which celebrated it joined. It was a New Year's festival which went back to the first stellar reckoning of time when the year was measured by the apparent motions of the stars and the setting sun, as in the Pleiades and first solstitial year, and which did not, like the year of Orion and the cycle-year, regard the sun-god as especially the sun of day who circled the heavens, but worshipped him as the sun of night riding the black horse slain at the end of his year.

The sacrifice of this horse probably formed in India part of the original New Year's festival of this year, as in the Roman ritual celebrated at the same time, but it was subsequently transferred to the mid-year or Vishuvat festival which divided this year into two parts, like the mid-year festival of the Pleiades year in April—May, and that of the thirteen-months year in July—August, and this division adds a new link to the evidence connecting this and the primitive stellar year.

The mid-year festival of this year was held at Rome on the 15th of April, exactly six months after the sacrifice of the horse on the 15th of October. At this festival, called the Fordicidia, thirty pregnant cows were offered, one for each of the thirty Curiæ, the villages or parishes into which the Latin state was divided, and the unborn calves were torn from their wombs and burnt by the Vestal Virgins. Their ashes were at the Parilia or Palilia of the 21st April mixed with the blood of the October horse sacrificed at the beginning of the earlier year, which was now superseded by the new year of the European spring, just as the original November year of the Pleiades was superseded by that beginning on the 1st May. These ashes and blood were thrown upon the heaps of burning bean straw, laurel and olive wood forming the national fires lighted as those of the New Year's day. This new opening of the year seems to be that commemorated in the birth of the Jain twenty-third Tīrthakara, who succeeded Arishta-nēmi, who ruled this year when Vega became the Pole Star. Pārsva is said to have been born in Vī-sākha (April—May), when the moon was in the sign Libra after being quickened in Pūsh (December—January). His mother was Vāma, the left-hand (*vāma*) goddess of the retrograde course of the sun, and his father, Ashva-sena, was the horse (*ashva*) king of this sun-horse year. The sun was in Libra in April—May about 11,000 B.C., while Vega was the Pole Star[1].

This new year was also that of the Zend ritual of the thirty-three lords of the ritual order ruling this year of the fire-worshipping cattle-herdsmen, for it began not with the summer solstice of June—July, like the original Zend year described in p. 227, but with the festival of Maidhyo-zaremaya, the milk giver, called by the worshippers of the kine of the Gāthas that of the creation of heaven. It was held from the 11th to the 15th of Ardibehist (April—May), that is from about the 26th to the 30th of April, and lasted, like the other Zend festivals of this year, five days, those of the week of the Pleiades year[2]. It was the New Year's festival of the worshippers of the god of cattle in whose Indian ritual thirty-three cups of gravy were offered as libations and whose year was led by the black horse of the sun. Thus it was the year of St. George, beginning on his day, April 23rd, and he was, as we have seen, the Syrian form of the Egyptian Horus, the ape-god riding the sun-horse. Also as the year when Vega was the Pole Star it was the year of the three weaving sisters of the Chinese, the three stars in Lyra forming a triangle of which Vega was the apex; and these are said in the Chinese ode written since Vega ceased to be the Pole Star to pass in a day through the seven stages of the sky[1].

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[1] Jacobi, *Jaina Sūtras*, Life of Pārsva Kalpa Sutra, 149—152, Sacred Books of the East, vol. xxii. pp. 271, 272. Pārsva means the man of the ribs (*parsa*), and hence it might be given to a year-god of a mid-year as a rib binding the two parts together.

[2] Mill, *Zendavesta*, part iii. Yasna, i. 9, Visparad, ii. 2, Sacred Books of the East, vol. xxxi. pp. 198, 238; Justi, Zend Dictionary, whence the date of the festival is taken.

The Roman New Year's day of the Parilia, the 21st April, described by Ovid[2], was originally the rural New Year festival of the shepherds consecrated to Pales, the god of the chaff or husk (*palia*) of the seed-grain, answering to the mother-husk of the Annanite version of the Cinderella story, pp. 116, 117. Her name is certainly an exact equivalent of the Akkadian Pal, meaning a year, and the pudenda muliebria[3], or in other words the year-husk. Pal is a Finnic form of the Hindu Bar (*bar-as*), the Tamil Var-usham, the year, as the Finns substituted l for r, and hence the goddess Pallas was apparently a husk goddess ruling this year, and brought from the Akkadian theology as Asarracus, the Akkadian Asurra-ku, the god of the bed (*asurra*), came from the Euphratean countries to Asia Minor. Their god Pales of the double husk is in the mythology of Southern Italy the twin brothers Palici, sons of Jupiter and Thalia the plant-mother[4], the twin cotyledon leaves of the parent grass sagmen sacred to Semo Sancus in Italy, and of the Kusha-grass of the Indian Kushika. At his festival the sheepfold sacred to the sun-ram and its gates, the door-posts of the Āpri hymns, were sprinkled by the shepherds with purifying water at earliest dawn. The sheep were driven through the fire of bean straw, laurel and olive wood to consecrate them in the creating fire of the grain and olive-mother-goddess the Greek Pallas, the Roman Minerva, the Egyptian goddess Min, the star Virgo. The shepherds then offered millet and millet cakes, milk and food offerings to the wooden image of Pales, which became the Palladium, the guardian wooden god of cities given in Trojan legend to Dardanus by his mother Electra, a star in the Pleiades.

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[1] Legge, *Shih King*, Decade V. Ode 9, Sacred Books of the East, vol. iii. p. 363.

[2] Ovid. *Fasti*, 721—782.

[3] Sayce, *Assyrian Grammar*, Syllabus No. 6. As the Latin Mars Martis was very probably a fighting storm-god brought to Italy by the Tursenian seamen, whose Akkadian ancestors called the god of the South-west monsoon Martu, so Pal may also have been brought by the same channel as a Latin year-god.

[4] Virg. *Æn.* ix. 585; Macrobius, s.v. 19.

A prayer was then recited by the united shepherds with their faces to the East asking Pales to bless them with good crops of grain and wool, and to increase their flocks by the birth of healthy lambs. While saying this prayer they washed their hands in the morning dew and sprinkled themselves with dew from a laurel branch. A wooden bowl of ancient form was then brought and filled with heated wine, and after drinking this both men and women leaped three times through the mother-fire exactly as the Dosadh priests do in their New Year's sacrifice to Rāhu the sun-god.

In this festival we see the first worship of the sun of dawn, a repetition of the worship of the maiden Kore or Persephone, the May Queen raised from the deadly gloom of winter, and also the beginnings of the belief in baptism, a consecration sacrament of the sons of the rivers, to whom water was more holy and sanctifying than the Phrygian blood baths of the age of pig worship.

This festival was followed by the Vinalia on April 23rd, answering to St. George's Day, which was in Rome the festival of Venus Ericyna, the Phœnician goddess of health Erek-hayim, whom we have seen in p. 229 to be the Star Virgo. This star Chitrā is said in Jain mythology to be the star of Arishta-nēmi[1]. We have no trustworthy account of the ritual of this Roman festival. The final festival of this Latin New Year's season was the Ferialia Latina, on the 24th of April, when the magistrates of the Latin cities headed by the Roman Consul met on Mount Alban, the Latin national mother-mountain. At this festival the Consul offered a libation of milk and a pure white heifer, the emblem of the rising sun, which had never been yoked, and all the assembled officials representing the Latin state ate of its flesh. No wine was drunk at these rites, which went back to the days of the belief in the Latin parent tree, and it still survived as a living creed, for little puppets, the tree children, were hung on the branches of the trees of the sacred grove[1].

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[1] Jacobi, *Jaina Sūtras*, *Kalpa Sūtra*, 170, Sacred Books of the East, vol. xxii, p. 276.

In this review of the widespread ritual dating back to the worship of the sun-horse of the eleven-months year we find a complete historical picture of the pastoral Gotho-Finnic race which looked on cattle as the best gifts of God, worshipped the sun-horse, and embodied in their beliefs the creeds of the early votaries of the Pleiades, and of the other early years measured by the five-days week, and also included the six-days week of the latest form of Orion's year; and thus their eleven-days week contained both these forms of time measurements.

To complete the ritualistic record of their new year of observances I have now to describe fully the Ashva-medha sacrifice of the Indian sun-horse, and to learn the lessons this study will teach. The dates given for the sacrifice of the sun-horse in the Mahābhārata is the full moon of Cheit (March—April), but when we remember that this year represents that depicted in Rig. x. 85, the marriage hymn of the union of Soma, the male moon-god of the North, to the sun-maiden who had been wedded first to the Gandharva Vishvā-vasu, the Great Bear (v. 21, 22, 41), it is certain that the months of the year must have begun with the crescent new moon. That this wedding, from which the Gandharva Vishvā-vasu, the Great Bear, was warned away (v. 21, 22), and to which the bride was brought by the Ashvins in their three-wheeled car of the cycle-year (v. 14) made of Palāsha and cotton tree wood (v. 20), the mother-trees of the men of Orion's year and of the offerers of human sacrifices (pp. 324, 390), was that of the moon-father-god of this year, is clear from

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[1] W. Warde Fowler, *The Roman Festivals*, Mensis Aprilis, pp. 95—97.

v. 30 and 45, the first of which describes the bridegroom as wearing women's clothes like the sexless father-gods of the cycle-year, and the latter prays Indra to send to the bride ten sons, the eleventh of whom was the bridegroom himself, the eleven gods of the year. As all nations of the Teutonic stock to which these Gothic herdsmen belonged call the moon masculine, the German Mond, and not by the feminine names Luna and Selene of the Latins and Greeks, it is apparently certain that the sexless moon-god who is to be the father and, like Sthanu among the Rudras and Haman and his ten sons, one of the gods of his own year, is a year-god of invading rulers from the North who offered their monthly sacrifices at the new moon.

Hence the sacrifice which in the later ritual of the Mahābhārata sacrifice of the sun-horse Parikshit was held at the full moon of Cheit (March—April), must have been originally held at the new moon of this month, that is at the new moon of the vernal equinox. But as the equinoxes were not units of measurement in this year's reckoning, it seems much more probable that the original date of the spring sacrifice of the horse was the new moon of Vī-sākha falling six months after the New Year's Sautrāmani festival of the new-moon period of Khārtik (October—November).

That this was subsequently altered in the Vedic age to the full moon of Phalgun (February—March) is proved by the recommendation in the Shatapatha Brāhmana that the horse should then be offered, and in Rig. x. 85, the wedding-hymn of the god of this year, it is said in v. 15 that the wedding was to take place in Phalgun but that the wedding oxen were to be slain in Māgh (January—February), when the thirteen-months year began at the new moon. Also the New Year's Huli festival of the red race which succeeded the Māgh festival of the yellow tribes, is still held at the new moon of Phalgun. Hence with regard to the date in Indian ritual of the sacrifice of the sun-horse which was offered in October by its original worshippers we must either conclude that by a compromise with the original yellow rulers of the country, the new comers consented first to sacrifice the year-horse at the New Year's feast at the new moon of Phalgun, or that they before they did this offered it at the mid-year festival of their year at the new moon of Vī-sakha, and the question can only be fully cleared up by local inquiry.

In the Ashva-medha sacrifice of this year, as described in the Brāhmanas, the horse sacrificed was, like that at Rome, one of those driven in the sun-chariot[1]. This chariot to which the sun-horses were symbolically yoked in the early oblations to the wind gods is the constellation of the Great Bear, in which Prajāpati (Orion) enclosed the Gandharvas, its stars and the six Apsaras, the water (*ap*) mothers, the Pleiades, after he had been dismembered, that is after his original year of twelve months had been changed into the cycle-year. It is thus made the chariot of Varuna, the god of the over-arching firmament of the Uttara-vedi or north altar of this age[2].

In the ritual of the Soma sacrifice in which this heavenly chariot is worshipped five oblations of Ghee, one to the central fire, the Pole Star, and one to each of the four quarters of the heavens ruled by the four Lokapāla stars circled by the Great Bear in his annual course, were offered to its head, which was symbolically taken from its body and carried round the fire while the oblations were being made[3].

That this interpretation is correct is most clearly proved by the ritual of the installation as the god ruling the year of Agni Vaish-vānara, the god of the household fire who ruled this sacrifice. In his installation service the first offering is a cake on eleven platters, the eleven months of the year, to Agni and Vishnu[4], a cake to Agni Vaish-vānara, and then seven cakes are offered south and north of the central fire in the order shown in this diagram to the seven Maruts, the tree (*marom*) and wind mothers who in primitive mythology drove the Great Bear and its attendant stars round the Pole.

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[1] Eggeling, *Shat. Brāh.*, ix. 4, 2, 9—28, Sacred Books of the East, vol. xliii. pp. 236—241.

[2] Ibid., 4, 2, 9, 15, ibid., pp. 229—238.

[3] Ibid., 4, 1, 13—16, ibid., pp. 233, 234, note 1, 235.

[4] Ibid., vi. 6, 1, 2, ix. 3, 1, 2, ibid., xli. p. 247, xliii. p. 207 note.

6 cakes to the seven metres which symbolically measure time.
4 cakes to the Seven Rishis, the Great Bear.
2 cakes to the seven seasons.
7 cakes to the Aranyenūchya, the seven westward rivers.
1 cake to the seven eastward rivers.
3 cakes to the seven domestic animals.
5 cakes to the seven vital airs[1].

Here the fourth cake offered to the Seven Rishis, the Seven Stars of the Great Bear, symbolises the constellation as that called in the Vedic hymns of the sun-horse, quoted in p. 470, the wind-reins (*vāta-rashana*) of the year-horse which drove it round the Pole; and this proves that it, which was first the head of the sun-horse of this year, was also the head of its chariot driven round the Pole by the seven tree and wind mothers; and that the year of this circuit was the eleven-months year is proved by the cake on eleven platters offered to Agni and Vishnu and the thirty-three verses of the Trayastrimsa hymn recited in the ritual[2]. Also the symbolical description of the Hindu eleven-months year shows that it was one originally framed on the earliest type described in the Seven Tablets of Creation, that of Kingu ruled by the Great Bear driven round the Pole by the seven winds and the four stars ruling the four quarters of the heavens, visited in its circuit by the revolving constellation; and this year preceded that in which Pegasus was made the stellar representative of the four stars of the earlier Zend cosmogony.

In the ritual of the final form of the Ashva-medha sacrifice given in the Shatapatha Brāhmana and the Mahābhārata, the horse selected for the sacrifice is one that has been allowed to wander for a year, but in the Mahābhārata it is during the wandering that it makes the circuit of the heavens which is to end in its death as the god who has finished his year course. It began its course from Kuru-Kshetra at the full moon of Cheit (March—April), and is said to have then looked like a black deer, and was followed by Arjuna or Phalguna, the god of Phalgun (February—March), preceding Cheit in a chariot drawn by two white horses, and he is said to have driven the horse before his chariot as Shiva of yore drove the deer-sun with his heavenly bow Pināka, the Great Bear bow[1]. Before it returned to be sacrificed at the end of its year's course it made a circuit of Northern India, described in the Mahābhārata as one in a direction contrary to the course of the sun, during which Arjuna conquered all foes who opposed him. That this horse is one that measures the year is proved by the injunctions given in the Shatapatha Brāhmana as to the length of the Kusha-grass halter greased with ghee with which he is to be bound, for it is said to denote the year and to be of twelve or thirteen cubits long according as the year was one of twelve or thirteen months[2]. Hence the sacrifice was certainly altered in date according to the ritual of the year used by those who added the sacrifice of the eleven-months year to their own proper sacrifices.

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[1] Eggeling, *Shat. Brāh.*, ix. 3, 1, 18—24, Sacred Books of the East, vol. xliii. pp. 209—212.

[2] Ibid., ix. 3, 3, 3, ibid., xliii. p. 217.

As to the time when this year opened by the horse sacrifice should begin, it is said that it may begin in summer, but that its fittest date is the full-moon of Phalgun (February—March)[3], the month ruled by Arjuna following the track of the horse of the full-moon of Cheit. But there is also in the Mahābhārata a hint that the month of Māgha (January—February), when the thirteen-months year began, was that fitted for the horse sacrifice, a hint repeated, as I have shown in pp. 282, 283, in Rig. x. 85, 13, as

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[1] Ashva-medha (*Anugita*) Parva, lxxiii. 7—22, lxxviii. 47, pp. 184, 185—197.

[2] Eggeling, *Shat. Brāh.*, xiii. 1, 2, 1, 2, Sacred Books of the East, vol. xliv. p. 276.

[3] Ibid., 4, 1, 4, ibid., p. 348.

Yudishthira is said to have given directions that preparations for the sacrifice should be made on the twelfth day of the month[1]. Apparently in practice each nationality who adopted the horse sacrifice as an importation from an alien ritual, and not one originally included in their indigenous rites, sacrificed the horse on their New Year's day, and hence the original day of sacrifice in the country where the rite was born can only be ascertained from their home records, and that the introduction of alien dates into the discussion only leads to confusion.

The horse slain in the final Vedic ritual was first allowed to roam for a year, and then at the sacrifice it was yoked to a chariot with three other horses. As it was brought up, the Bahishpavamāna hymn of the Ashvins was recited. It contained three triplets, each with three eight-syllabled lines, making twenty-four syllables in each triplet, and seventy-two syllables, the seventy-two original five-day weeks, in the whole hymn[2]. After this were recited the first eleven verses of the horse sacrificing hymn, Rig. i. 163, consisting of twenty-two stanzas, the number of half-months in the eleven-months year in which the horse sacrifice was introduced.

In the Ashva-medha sacrifice described in the Shatapatha Brāhmana the horse was bound to a central sacrificial stake surrounded with eleven others, and with the horse a hornless he-goat, a Go Mriga or Nilgai, a cow antelope (*mriga*), and a black-necked he-goat sacred to Agni were also bound. Eleven other victims called pary añgya, or body-encircling animals, were bound to stakes surrounding that in the centre[3], and all of these, except a ewe for Vishnu the year-god, were offered to Agni, the Ashvins, Soma and Pūshan, Surya and Yama Tvashtar and Vāyu. These fifteen animals denote the fifteen months of the next solar year recorded in the national history described in Chapter VI., and seventeen and thirteen victims are also permitted to be offered to the gods of the later seventeen-months year of Prajāpati and those of the thirteen-months year.

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[1] Ashva-medha (*Anugita*) Parva, lxxxv. 4, p. 213.

[2] Eggeling, *Shat. Brāh.*, xiii. 2, 6, 1, xiii. 5, 1, 16, iv. 2, 5, 10, Sacred Books of the East, vol. xliv. pp. 311, note 1, 384, vol. xxvi. p. 310, note 1.

[3] Ibid., xiii. 2, 2, 10, ibid., xliv. pp. 300, note 4, 301.

It was during this horse sacrifice that the national history was recited for ten days and repeated every ten days during the whole term of the year which, as that of the latest Vedic ritual was one of twelve months each of thirty days and three ten-day weeks, only consisted of three hundred and sixty days[1]. The custom which resembled the recital of the Celtic Brythons was probably elaborated in the eleven-months year, but it had existed in some form or other ever since the belief in nationality and the feelings of national patriotism had been evoked.

The whole ritual differs considerably from that laid down in the Ashva-medha hymn in the Rigveda, Rig. i. 163. There seven gods, like those recognised in the seven cakes offered to the seven Maruts round the central fire, are invoked. These are Mitra-Varuna, the original ruling gods of the solstitial year, Aryaman, the guarding star Arcturus, Vāyu the wind-god, Indra, the rain-god, Ribhu-ksha, the master (*ksha*) Ribhu ruling the autumn, and the Maruts, the tree (*marom*) and wind-mothers. The only victim slain beside the horse is a goat to Pūshan and Indra, and both this and the horse were, like the other victims tied in early ritual to a stake in a sacrificial pit, slain by cutting their throats, so that the blood flowed into the pit, but in the later Brāhmana ritual the shedding of blood was forbidden and the animals slain were strangled.

The horse after being slain is said in Rig. i. 163, 18, 19, to be cut into thirty-four pieces to be offered to Agni, thirty-three to the gods of the year and one to the sun-horse which led it, and this dissection also took place in the Ashva-medha sacrifice of the Mahābhārata[2]. Both in the Shatapatha Brāhmana and the Mahābhārata the sacrifice is attended by the king and his wives, and the Mahishī or chief queen plays an important part in the ritual. They and the king all sleep on the sacrificial ground behind the Gārhapatya altar the night before the sacrifice, and after the slaughter of the horse the queen, who in the Mahābhārata is Drū-padi, the tree (*dru*) mother, lies down near the horse so that he may make her pregnant[1].

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[1] Eggeling, *Shat. Brāh.*, xiii. 2, 2, 2—13, xiii. 4, 3, 1—15, xiii. 5, 1, 13—15, Sacred Books of the East, pp. 298—301, 360—371, 382—384.

[2] Mahābhārata Ashva-medha (*Anugita*) Parva, lxxxix. p. 224.

Another very remarkable variation from early ritual is recorded in the Mahābhārata and in one of the alternative forms of ritual given in the Shatapatha Brāhmana. In this twenty-one stakes were erected instead of the eleven stakes set up for the animal victims slain at the Soma sacrifice, at which the Āpri hymns were recited, and the twelve stakes for the fifteen victims named above, when the first four victims were tied to the central stake to which the horse was bound. Eighteen of these, six of Bilva (*Agle marmelos*), the parent-tree of the Bhārata Bhars[2], six of Khadira (*Acacia catechu*), and six of Palāsha (*Butia frondosa*), surrounded three central stakes, two of Pitūdāru (*Pinus deodara*), and one of Raggudalla (*Cordia mixa*), also called Cleshmātaka, said in the Mahābhārata to be specially set up by the priests, so that the original circle was one of eighteen stakes[3]. The original circle first of stones and afterwards in India of sacrificial stakes was, as we have seen in the circle of Crom Croich and other circles of the thirteen-months year (p. 284), one made of the same number of stones as there were months in the year of the central god worshipped as the year-god; and in the ritual of the horse sacrifice the circle was one of eleven stakes denoting an eleven-months year surrounding the single centre stake to which the horse, a hornless he-goat, a cow-antelope deer and a black-necked he-goat were bound. Hence the present circle of the eighteen stakes denoted an eighteen-months year, but before going further into this question I wish to say a few words about the fifteen animals bound to the twelve stakes which originally represented a year of eleven months revolving round a centre which was, as we have seen in p. 489, the Agni Vaishvānara, the never-dying household-fire of the Pole Star. The fifteen animals bound to these stakes denoted the fifteen-months year of Chapter VI., and the ritual of this sacrifice treated it as derived from the eleven-months year. That it was certainly so derived in ritualistic Indian history is proved by the rules for the recitation of the Samidheni hymn chanted at the lighting of the national fire of the year, for this hymn was not one of fifteen stanzas but that of eleven stanzas recited at the kindling of the fires of the eleven-months year when the eleven year victims were slain at the recitation of the Āpri hymns following that of the kindling verses. But to make this hymn one of fifteen verses the first and last stanza were each ordered to be repeated thrice to make up the fifteen required by the fifteen months of the year[1]. It was by a similar re-adaptation of previous ritual that the eleven victims tied to a circle of eleven sacrificial stakes, denoting the eleven months surrounding the Pole Star horse tied to the twelfth central stake, were increased to fifteen offered to the gods of the fifteen-nonths year. And in this conglomerate history we find a statement that the eleven-months year measured by the circuit of the Great Bear Pegasus and their attendant stars round the Pole was another form of the twelve-months year of Orion, and that this eleven-months year was again superseded by a new solar year of fifteen months.

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[1] Eggeling, *Shat. Brāh.*, xiii. 4, 1, 9, xiii. 5, 2, 2, Sacred Books of the East, vol. xliv. pp. 349, 386; Mahābhārata Ashva-medha (*Anugita*), Parva, lxxxix. p. 224.

[2] Risley, *Tribes and Castes of Bengal*, vol. ii. Appendix I. Bhar, p. 9. This tree and the Acacia catechu are both especially dedicated to the sun-physician. The Bel fruit of the Bilva being a most effectual specific in stomachic disorders, and Catechu, another stomachic drug, is made from the fruit of the Khadira tree.

[3] Eggeling, *Shat. Brāh.*, xiii. 4, 4, 5, Sacred Books of the East, vol. xliv. p. 373, note 2; Mahābhārata Ashva-medha (*Anugita*) Parva, lxxxviii. 27 p. 222.

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[1] Eggeling, *Shat. Brāh.*, i. 3, 5, 4—9, Sacred Books of the East, vol. xii. pp. 96, 97, note 2.

We must now return to the eighteen stakes of the eighteen-months year, the meaning of which is most fully explained in the history of the eighteen-months year in Chapter VIII., Sect. A. These and the three central stakes are ordered in the Shatapatha Brāhmana to be made of twenty-one cubits long, and hence, according to the instructions given in the Brāhmana for cutting these stakes in lengths denoting the number of months in the year used by those who tied victims to them, these stakes ought to denote a year of twenty-one months, like those of eleven, twelve and thirteen cubits denoting years of these numbers of months, but instead of this they are treated in the passage describing the length of the stakes and the pages following it as denoting Prajāpati's year of seventeen months which followed that of fifteen, but in the original instructions for cutting the stakes for this year beginning with the Vājapeya sacrifice, it is expressly stated that these are to be seventeen cubits long[1].

Again the rule that the central tree of this circle of eighteen stakes, twelve of which are made of trees yielding widely-used and very efficacious medical drugs, should be made of the Cordia myxa, called Bohuari in Bengali and Lusra in Hindi, shows that the year-circle of which it was the centre denoted a new departure in year measurement, for the dried fruit of this tree is the Sebestan or Sepistan, a drug much used by Persians and Arabs; also its wood is much used as a fire-drill for lighting fires, so that it was a medicinal successor to the Bel and Khadira trees, and as a lighter of sacred fires competed with the Pipal wood[2].

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[1] Eggeling, *Shat. Brāh.*, iii. 6, 4, 26, Sacred Books of the East, vol. xxvi. p. 167.

[2] Clarke, Roxburgh's *Flora Indica*, pp. 198, 199.

E. *Tibetan Year of eleven months.*

This eleven-months year was, as I have shown, probably the original year of the Telis, Kandhs, and also of the northern invaders, who in India conquered the yellow races and began their year with the installation at the beginning of October—November of Krishna as the god of the sons of the sugar-cane, who then awoke from the sleep that had benumbed all things on earth during the drenching downpour of the rainy season. It, as we shall now see, was taken from India to Tibet by the Vajjian races who as sons of the tiger (*Vyaghra*, Pali *Vyaggho*) first established kingly rule in India. They were divided into eighteen tribes, nine called Mallis or mountaineers, and nine Licchavis, the sons of the dog (Ak. *Lig*), and both were early adherents and importers from the West of the successive developments of the Jain doctrines of personal religion as the highest human duty. They were, according to the traditional history of their progress, distinguished on their first entrance into India by their intolerance and their contempt with which they regarded the ancient institutions of the country; and it was not till the victory of Krishna introduced a new era of national regeneration that the land recovered from the effects of their despotic and unsympathetic rule. They seem to have belonged to the early puritan stock who first made personal conduct and education a matter of national concern, and who thought that obedience to tribal rules and rituals did not comprise the whole duty of man. Hence the belief in asceticism showed its first germs in the reverence paid to chastity in the ages of the worship of the sexless gods, and with this was combined the belief in penances and fasting as purifiers of the soul, enabling those whose chief object was to make themselves incapable of sinning to subdue their evil propensities and become righteous in thoughts, word and deed. Those who believed that their moral natures could be perfected by their own individual efforts and in other similar creeds, have always shown themselves especially intolerant to others who did not hold their precepts to be universally binding laws, and hence it is not to be wondered at that these races, some of whom were apparently cannibals, while others, like the early Hebrews whom they resembled, sacrificed children, looked on the southern people they had come to rule with no less disgust than they themselves inspired. They were new recruits to the Confederacy of the Khati, the joined northern and southern races, the Hittites of India, who formed themselves into a community of religious believers whose tendencies were to get rid of ritualistic forms and ceremonies, and to devote their whole attention to the moral training of themselves and all their brethren.

They were certainly racially allied to the Massa-Getæ or Greater Getæ, described by Herodotus i. 200—216 as like the early Zend fire-worshippers, dwellers on the Araxes, the Zend river Daitya, where Zarathustra was born as the sun-hawk. They are called by Ammianus the holiest of men, and were a warlike nation which destroyed the Persian army invading their territories, and killed Cyrus their leader, who lived ages after the time of the eleven-months year, but who in the popular story which told of his defeat and death was mixed up with a much more ancient traditional foe of the conquering Getæ. Their queen Tomyris cut off the head from his corpse and put it in a bag full of blood, that he might drink the blood shed by his unjust invasion of their lands. The negotiations between this sternly determined queen and Cyrus recorded by Herodotus, and her being chosen by the Getæ to lead them in battle, prove them to have been a race who were most tenacious of their rights, and one whose women were no less warlike than the men, and their utter defeat of the Persian army shows how thoroughly well organised their government was. All these traits mark their similarity to the German Gothic nations among whom the women ruled and shared in all the national labours both of peace and war. Herodotus describes them as ignorant of iron and silver and as using bronze and gold, of which they possessed large quantities. Some of them were horsemen, while others fought on foot, and they were armed with bows and spears and with the Sagaris or single axe of the Scythians, whom they had driven southward from their early homes in the North[1], and not with the double axe (πέλεκυς) of the Carians, Cretans, and Indian followers of Parasu Rāma. Though men and women were married yet there was practically among them the tribal community of women of the early hunting races of the North, and they, like the Indians of the age of the eleven-months year of the sun-god with the black horse's head, worshipped the sun as the leading god of time, the thirty-fourth of the gods invoked at the Ashvamedha sacrifice of the Rigveda, and sacrificed and ate this sun-horse as fastest of animals. They were entirely a pastoral people who sowed no crops and lived on the flesh of their cattle and on fish. The islanders of the Araxes living among them are said to have lived in summer on roots, and in winter on tree fruits which they dried and stored. The Massagetæ were milk-drinkers, and used to intoxicate themselves with the fumes of certain tree fruits. which they burnt, and then they used to dance and sing[2]. They looked on those who died of disease and whose bodies they burnt as unfortunate, and thought that the happiest death was that of those who when they felt their strength failing summoned their relations to come and kill and eat them; and this is a custom which the Birhors of Palamow in the Lohardugga district of Chutia Nagpur say their ancestors followed a hundred years ago. They are a branch of the Kharwars who worshipped a trinity of goddesses Maha, Māyā, or Māghā, the fire-goddess of Māgh, represented as a red piece of wood, Dudha Mai, an arrow-head, and Buria Mai, a piece of white stone, whose agent is Hanuman, the wind ape-god bearing a trident; their binding marriage rite was the interchange of blood showing that they are a union of northern and southern stocks[1].

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[1] Herod. iv. 11.

[2] Ibid., i. 202—216.

It seems to me that it is almost certain that these Getæ of the Araxes, who are shown by the evidence to be a northern pastoral tribe of horse and sun worshippers, who sacrificed the horse with similar rites to those of the Indian Ashvamedha sacrifice, who conquered both the Egyptians and Persians[2] in Central Asia, and who only drank milk, were a section of a numerous series of hordes of pastoral Finno-Goth races who came down from the North as worshippers of the sun-god riding on the year-horse Baldur of the Edda and Sigurd of Teutonic mythology. They in Italy introduced horse sacrifices and the spring festival of the Palilia, and in Greece they were the Centaurs who drank nothing but milk till Pholos the Centaur, whose name is an Æolic form of χόλος, χλόος, the golden green of the young shoots of plants, and a translation of the Zend Hari Zairi, an epithet of Soma, broached for Heracles a cask of wine he had received from Dionysos, and thus introduced the form of the sacrifice of Soma or the national sap of life accompanied by the drinking of fermented liquor which I have described in the Sautrāmani sacrifice. This new drink led to a tumult caused by the Centaurs, who besieged the house of Pholos, in which Cheiron, the original milk-drinking Centaur, was slain with Pholos by the arrows of the new wine-drinking sun-gods[3], who introduced the new epoch of intoxicating New Year's feasts. They pursued their conquering march through Asia followed by the drinkers of fermented spirits who came from Thrace as followers of Dionysos, who as the god borne in the leopard car of the Great Bear[1] accompanied by Silenus on the sun-ass of the cycle-year, introduced into religious worship a new series of dances performed by the female votaries of the god, who banded themselves into travelling companies, and did not, like their ancestors, content themselves with the seasonal dances of their native villages. These races after their victorious march through Asia entered India as conquerors of the yellow races, whom they succeeded as rulers, and as milk-drinkers introduced the milk libations I have described, substituted the sacrifice of the bull for that of the buffalo, and subsequently, when joined by the Northern drinkers of fermented drink, and when they amalgamated with the Indian drinkers of rice beer and fermented mahua-flowers, framed the ritual of the Sautrāmani sacrifice. Their total neglect of agriculture must have been one of the chief causes of their unpopularity among the cultivating yellow farmers, and their masterful ways and scornful distaste for the binding restrictions of Indian village life fully accounts for the traditional hatred with which they are regarded.

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[1] Risley, *Tribes and Castes of Bengal*, vol. i. Birhor, 138.

[2] I cannot here discuss fully the questions arising out of Herodotus' story of the defeat of Cyrus and the Persians by the Massagetæ, and can merely state that after a careful study I have come to the conclusion that the story is one in which early mythologies were mingled with the later personal history, which in the age of Cyrus had begun to supersede and distort the earlier symbolic histories.

[3] Apollodorus ii. 5, 4; Diodorus iv. 12; Meyer, *Indo-Germanische Mythen Gandharva Kentaura*, pp. 49, 51; Hewitt, *Ruling Races of Prehistoric Times*, vol. i. essay iii. pp. 549, 550, note 1; Smith, *Classical Dictionary*, Hercules, p. 309.

But in spite of their unpopularity these stern warriors certainly added fresh impetus to the tendency of the mixed northern and southern races of India to abandon their old system of tribal and village segregation, and to form themselves into new communities bound together by the ties of a religion which laid special stress on personal character, and it was apparently under their rules that the Jain community of warriors, traders, artisans, and agriculturists, who had not yet adopted the subsequent tenet that it was a sin to destroy life, who believed in the monotheistic religion of the Kabirpuntis and worshipped the invisible divine spirit as the author and creator of all things, began to become the nation of the sons of the Tiger who crowned their king on a tiger-skin.

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[1] The Thracian God of fermented barley, Sabaius, apparently assumed his leopard drawn car in Assyria, the home of the belief in the leopard-spotted sun-horse Raksh of Rustum, and of his impenetrable leopard-skin armour, and hence his name Dionysos may be, as Fox Talbot suggested, a Greek form of the Assyrian Dian-nisu, Judge of men, and have come northwards from Assyria in the same way as their gods Ilu and Asurra-ku became Assaracus and Ilus in Troy. Or if the word is purely Greek it may, as Kretschmer suggests, mean the young man (*nusos*), son of Zeus, born of his Thigh, the Great Bear mother Semele. Lenormant, *Chaldæan Magic*, p. 17, note 5; Harrison, *Prolegomena for the Study of Greek Religion*, p. 412, note 1; Kretschmer, *Aus der Anomia*, p. 23; Hewitt, *History and Chronology of the Myth-Making Age*, chap. vii. sect. a, The Birth of the Sun-god born of the Thigh, pp. 397—399.

These people established in Tibet and Western China, between Tibet and Yunnan, the religion of the Mossoos, called Mossooman by Marco Polo. They are said in Chinese history to have come as invaders from Tibet and to have established a Mossoo kingdom with its capital at Li-kiang. This was conquered by the Chinese in the eighth century A.D., and they at first retained the royal dynasty as rulers under the supervision of a Chinese resident, but were subsequently deprived of their administrative powers and allowed to live in their ancient capital as Mandarins of the third degree. These people, though they are nominally adherents of the later Buddhistic creed of Buddhism taught by the Great Teacher Siddharta Gautuma and his antecedent instructors, still adhere to the old religion of the believers in the god of the Tavatimsa heaven of thirty-three, and retain their own priests, called Tong-pa by M. Bonin and Bombo by Mr. Rockhill and Sarat Chandra Das[1].

They worship the Buddha ape Pole Star god Shen-rezig, called Gyun-drun, the god of the female Suastika 卍, and also the Tiger-god[2], and offer to him living animals, especially fowls. In Tibet under the government of the Lamas they are called Bombos of the black-hat sect, who allow their hair to grow long and matted like the Indian Shivites, and hold a special New Year's day on the 15th and 16th of

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[1] M. Bonin, *Note sur un manuscrit Mossoo Actes du Onzième Congres Internationale des Orientalistes*, Paris, 1897, sect. ii. pp. 1—10; Rockhill, *The Land of the Lamas*, p. 217; Sarat Chandra Das, *Journey to Lhasa and Tibet*, pp. 205—208.

[2] Terrien de Lacouperie, Tibet, *Encyc. Brit.*, ninth edition, vol. xxiii. p. 344.

August, celebrating the birth of Padma, the eleventh Buddha of the Lotus (*paduma*), whose city was Chumpaka, the name of the mother-tree of the Telis, whose year is one of eleven months, and Padma's mother-tree was the red-cotton tree of the Ashvins[1]. This festival is on the same date as that of the Panathenaia at Athens, when the Greek tree-mother received her annual peplos or garment representing the clothing of the earth with verdure, and it is a mid-year festival of a year beginning in February—March, when the year of Arjuna, the follower of the sun-horse of Cheit (March—April), began.

The Bombo priests, like the Indian priests of this age, make their circuits round their sacred buildings from right to left, contrary to the course of the sun, instead of using the prescribed Buddhist Padakkhino from left to right, with which every disciple was required to salute the later Buddha.

M. Bonin, the French Vice-President in Indo-China, visited the Mossoo country in an official mission in 1895, and acquired a peculiarly intimate knowledge of their customs from one of their priests, who gave him a copy of their ritual written in Mossoo characters, with a Chinese translation of the first six pages, giving a Chinese equivalent for each Mossoo hieroglyphic. These are strictly pictographic: thus the sign of a family is a house with a man and woman, that of prayer an altar, similar symbolisms being used to denote other abstract ideas, but there are no characters denoting verbs.

In this ritual the ruling goddess is the female Buddha Kouei-Ying with the conch-shell of the year-god Vishnu, to whom rice and incense are offered. She is the goddess of the Pole Star mother-tree, and her consort the male Buddha; her son, the sun-god, is represented with a halo round his head. Besides these two gods, the sacred spear or fire-drill, the two birds of day and night, the original Khu cloud-birds, and the chief of the evil genii, the god of the underworld, are represented, the last wearing the robes of a Tibet Lama. M. Bonin, in a paper read before the Oriental Congress at Paris in 1897, translated thirty stanzas of the ritual describing the course of the year of the sun and moon rising from the constellation of the Tiger accompanied by a blast from the conch-shell of the mother-goddess. The Tiger as one of the signs of the Zodiac is, as Professor Sir R. Douglas tells me, the constellation Wei containing ε, μ, ξ, η, θ, ι, κ, λ, ν Scorpio, and this is the constellation said in the Li-chi to culminate at dawn at the beginning of the Chinese year in January—February, when the sun is in Pegasus, the constellation of the sun-horse of this year[1]. This latter constellation was in Akkadian astronomy called Lik-barra, the striped dog or tiger. This is the second star in the Tablets of the Thirty Stars beginning with Skat in Aquarius, called the Star of the foundation, and they represent the course of the moon through the first three months of a lunar solar year beginning in Kislev (November—December)[2]. In Chinese astronomy the month begins when the constellation ρ, ι, γ Pegasi and α Andromedæ culminates at dawn[3]. The three months represented by these stars are in India those of the second series of three Ashtaka festivals succeeding that of four beginning the original Indian eleven-months year in October—November, described in pp. 257, 258. In Rig. x. 189 they are called "the thirty stations ruled by the mighty bull," the ruling year-god of the bull worshippers of the eleven-months year. In the Grihya Sūtras they are the Thirty Sisters ruling the three Ashtaka monthly festivals following the Agrahāyani full moon of November—December, only differing from the months of the Akkadian thirty stars in beginning their months with the full moon instead of with the new moon as in the Akkadian year.

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[1] Sarat Chandra Das, *Journey to Lhasa and Tibet*, p. 215; Rhys Davids, *Buddhist Birth Stories*, Nidānakatha, pp. 40, 41.

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[1] Legge, *Li-Chi*, book iv. The Yüeh Ling, Sacred Books of the East, vol. xxvii. p. 240.

[2] R. Brown, jun., F.S.A., *Primitive Constellations*, Tablets of the Thirty Stars, vol. ii. pp. 67—70.

[3] Legge, *Li-Chi*, book iv. The Yüeh Ling, Sacred Books of the East, vol. xxvii. p. 301.

It was at the third festival held in the dark fortnight of Māgha that the Ekashtika, the child of the "majesty of Indra," was born[1], according to the Atharva-veda v. 3, 10, 1, 2, 13, of the milch-cow mistress of the year, the daughter of Prajāpati (Orion), who is Rohinī, the Star Aldebarān in Taurus. The birth of this divine child is said in stanzas 2, 5 and 8, 9, 10 of the same hymn to be that of the oblation of the year (*parivat sarīnam havis*) which has begun with the night of his birth, beginning the ritual celebrations (*ritu*) and the moon marking the stages of the years, thus showing the year to have begun with the new moon[2]. The new-moon year-child is in Atharva-veda xiii. 1, the child of Rohita, the red bull-god "who props the earth, has ascended heaven from the great flood (the ocean) and has produced heaven and earth and made it firm (from the place) where the Aja Ekapad, the one-footed Pole Star goat, has fixed itself[3]." He is the bull the constellation Taurus who in Rig. x. 189 rules the thirty stars, and whose wife is Rohinī, the Star Aldebarān, led forth by the Gandharvas, the stars of the Great Bear, and the Kasyapas, the gods of the thirteen-months year. She rose suddenly to heaven supporting her calf with her foot[4]. Hence this year-god born in Māgha is the calf-son of Rohinī, the Queen of the Pleiades, and Rohita Taurus, a god who is said in Atharva-veda xiii. 1, 52 to have created all breathing things through the rain, was originally born when the sun was leaving Taurus at the new moon of Māgha (January—February), about 10,700 B.C. He afterwards became, like the Soma moon-god of the marriage hymn of Soma and the sun's daughter, Rig. x. 85, 14, the god whose wedding or birth oxen were slain in Māgha, and whose wedding was completed in Phalgun (February—March), following his second birth at the end of Māgha, which equates him with Arjuna or Phalguna of the Mahābhārata, who drove the white sun-horses of that month after the year-horse who began his yearly ascent in Cheit (March—April).

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[1] Oldenberg, *Grihya Sūtra Paraskara Grihya Sūtra*, iii. 3, 1—13, Sacred Books of the East, vol. xxix. pp. 341—345.

[2] Ludwig, *Rigveda*, vol. iii. chap. vii. Die Zeit des Veda, pp. 189, 190.

[3] Bloomfield, *Hymns of the Atharva-veda*, xiii. 1, 6, 7, 25, 26, Sacred Books of the East, vol. xlii. pp. 207, 214.

[4] Ibid., 1, 23, 41, ibid., pp. 210—212.

It was the sun-god thus born in January—February who set forth on his circuit round the heavens on his star tiger-horse Pegasus as the sun-god of the Mossoo year-hymn, said in v. 26 to be greeted at his rising by the constellation of the Pig, the Great Bear, and by the two female demons with the conch-shells, the two tiger-wives of the original trident god of the Mons or Mallis; and this year is said in v. 14 to be that of the thirty-three genii in heaven and twenty-two on earth, the twenty-two half months of the year of eleven thirty-three-day months. To this year-god are offered in v. 19 the offerings of the five seasons of the year symbolised by the five Pāndavas, the green silver of spring, the red gold of summer, the cloth of the rainy season, the dresses of the freshly clad earth of autumn and the skin of the tiger of winter. This year thus begun by the sun-god riding on the winter tiger-horse Pegasus, greeted at his start by the Great Bear, became the official year of China, beginning when the sun is in Shih Pegasus[1], and the year-god of this year, called by the Tibetans Tugje chenpo Shenrezig, is represented at Lhasa with eleven heads as the god of the eleven-months year. He is the Buddhist god Avaloketesvara, the visible (*avaloketa*)[2] Buddha who looks down from heaven, and who was represented in the triad at Tiladaka in Magadha as the child of Tārā the Pole Star and the parent Buddha who was originally the ape-god. This child, the sun-god of the eleven-months year, is depicted as sitting on his mother's lap in one of the Chinese statues in the Musée Guimet in Paris[3].

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[1] Legge, *Li-Chi*, ch. iv. Yüeh Ling, i. 1, Sacred Books of the East, vol. xxvii. p. 249.

[2] Sarat Chandra Das, *Journey to Lhasa and Tibet*, chap. vi. p. 168, vii. p. 171.

[3] Beale, *Buddhist Records of the Western World*, Hiouen Tsiang, vol. i. p. 127, note 128, vol. ii. p. 103; Guide au Musee Guimet Vitrine, 20, p. 135.

The leader of this year was in Tibetan mythology the sun-horse Tamdrin, the Hindu Haya-griva, the horse-necked (*griva*) god, the horse form of Shen-rezig, who was first the ape-father-god wedded to Dolma, the Pole Star ape-goddess, and who became Tam-drin, the god of the eleven months of the year to rid the world of a demon called Matrankaru, who ruled heaven and earth as god of the cycle-year, whom he overcame and converted[1]. His wife, the Pole Star goddess, called by the Tibetans Dorje Phagmo, the Diamond sow or sow of the thunderbolt, is still represented in Tibet by a female incarnation. She is the goddess who as Vajra Varāhi, the sow of the year-thunderbolt, drives the seven pigs of the Great Bear (p. 204).

This horse Haya is said in the Shatapatha Brāhmana to be especially the horse of Agni Vaishvānara, that is the horse which drew the year-car of the Great Bear round the sacred central fire, the Pole Star (p. 488). As the horse of the ruling Gan-dharva, the Great Bear, he is said to be Vājin the swift racer, an epithet in Rig. x. 178, 1 of Tārkshya, the year-horse[2]. In Rig. x. 26, 5 Haya-ashva is the horse of Pūshan, and in ix. 96, 2 he draws the car of the leader of the star flock in which Indra's friend is seated. He is in ix. 107, 23 the horse of Indra and the Maruts who circle the sacred central fire, and in vii. 74, 4 he is the horse of the Ashvins.

The Tibetan New Year's festival was held anciently, according to Sarat Chandra Das, on the 20th January, but now by a similar change from Māgh (January—February) to Phalgun (February—March), which I have noticed above, it is held on the 19th February[3], and at it the horse-necked god is represented with three heads and four arms, one hand holding and shooting the bow of heaven, that of Eurytos the Centaur and the Great Bear. He is driven away by the priests as the most powerful of evil spirits at the beginning of the sacramental service of three pills of flour, sugar and butter partaken of with millet (*marwa*) beer, at the beginning of their year [1], which was originally the same as the Mossoo year. That the Mossoos are the surviving representatives of the ancient Indian Mons is proved not only by the identity of their ritual with that of the Indian eleven-months year, but also by their sexual customs, which are still the same as those of the old Indian matriarchal tribes, under which women, even after the introduction of marriage, did not form permanent unions but united themselves to temporary husbands; a practice which M. Bonin says the Chinese have sought to stop by fining heavily all fathers of families who did not provide legitimate permanent husbands for their daughters.

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[1] Sarat Chandra Das, *Journey to Lhasa and Central Tibet*, chap. v. pp. 138, 139.

[2] Eggeling, *Shat. Brāh.*, x. 6, 4, 1, Sacred Books of the East, vol. xliii. p. 401.

[3] Sarat Chandra Das, *Journey to Lhasa and Central Tibet*, pp. 108, 118.

The evidence I have thus far brought forward as to the history of the eleven-months year of thirty-three-day months proves conclusively that it originated among the northern worshippers of the sun-horse which they sacrificed. Their method of year reckoning was certainly adopted at an early stage of the development of the cult of the fire worshippers, who handed it down as a ritualistic year to their successors in the Zendavesta belief in the gods of the thirty-three days of the month called in Yasna i. 10, "the thirty-three lords of the ritual order who are round about Hāvani," the mortar in which the sacramental Haoma was extracted; in the year marked by the festivals at which it was consumed and in the annually recurring seasons into which it was divided.

This creed was in its main features adopted in India by the sacrificers of the sun-horse, a sacrifice forming part of the early Persian ritual of sun-worship, but excluded from the later ritual of the Zends. I have traced the observance of this year in the ritual of the horse sacrificed in the early Sautrāmani festival, when intoxicating Soma was consumed, and in the creed of the age of the worship of the Ashvins, who are said in Rig. 34 11, and in other passages, to have drunk the divinely inspiring honey whence the Soma beverage was fermented at religious festivals in company with the thirty-three gods ruling the months of this year. And I have also shown how these early sacrifices became in the later Vedic ritual that of the eleven victims slain at the New Year's festival, when the eleven-versed Āpri hymns to the gods ruling the eleven-months year were chanted.

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[1] Waddell, *Buddhism in Tibet*, pp. 361—364, 444—446.

The Tibetan evidence proves that this year was that adopted in the ritual of the Bombo or black-hat priests who had inherited and still maintain the creed and religious observances of the early Mossoos, whom I have shown to be ethnologically identical with the Indian Mon or Malli, sons of the tiger, who ruled their year, and they both in India and Tibet are the successors of the sons of the snake, the first founders of national society based on the system of village communities.

The thirty-three gods who ruled the year of these people became in the later Buddhist creed those of the Tavatimsa heaven of thirty-three gods headed by Sakko, called in the Rigveda the rain-god Sukra. These survive in Burmah in the thirty-seven Nats headed by Thagya Nat, the Burmese equivalent of Sakko. They are universally worshipped throughout the country by all classes of people as the national guardian gods, to whom a temple called Nat-sin is erected at the entrance to every village, and whose festivals are held at fixed dates throughout the year. They are believed to be the spirits dwelling, like the gods of the village grove and the parent thunder-stone, in trees, pools and stones. They who were originally worshipped as the Nāga serpents of Indian tree-worship are the national gods not only of the Buddhist Burmese but also of the aboriginal tribes, and are the special deities of the Talaings to whom the cocoa-nut palm is sacred. They preside over harvests and the human sacrifices formerly offered to the harvest-gods and those of the victims buried under the foundations of public buildings. Their king among the Talaings and the god second to Thagya Nat is Min Magaye or Mahagiri Nat, the heavenly blacksmith, the northern god Wieland or Völundur of the Scandinavians, who made shoes for the white horses of the sun, and whose brother was Egel the archer[1]. He is the Indian Chakravarti or wheel-turning king of the Jains, called Sanatkumāra, the old (*sanat*) smith (*kumāra kamar*), whose wife was Saha-devi, the driving (*sah*) rain-mother, the cloud-goddess. He was the fourth Trithakara, and reappeared again in the ninth Mahāpadma, the great lotus, who as Indra slew Namuchi, the god who would not allow the rain to fall[2]. In Persian history he is the blacksmith Kabi, whose apron was the Great Bear. Among the Celts he is the smith Gavida or Govannon, guardian of the sun-god Lug, and in Greece Hephaistos, who made the armour and shield of Achilles, the sun-god.

Taw Sein Ko, the most reliable of the Burmese archæologists, and all other authorities quoted by Col. Sir R. Temple in his exhaustive treatise on the Nats, agree in equating thirty-three of the thirty-seven Nats with the Buddhist gods of the Tavatimsa heaven, and they are clearly tree and snake gods who, like all the gods of the agricultural and pastoral races, measured annual time, and the year which they ruled was that of eleven thirty-three-day months, the year of the rain-god Sakko, and of the northern thunder-smith[3], who are depicted as riding on the elephant sacred to the Indian cloud-god Ganisha.

When we pass from Burmah to the adjoining country of the Chams of Cambodia we find still further evidence as to these thirty-three gods, who, as in Burmah, have become thirty-seven. For we there find that the Cham year, which is now one of twelve months, originally contained only eleven, for in the present calendar the twelfth god Pō Klon is merely a repetition of a fourth god Pō Klon Garai, who is another form of the first god Pō Ganvor Motri, the dancing Shiva, as both of them ride on Shiva's bull Nandi. Pō Klon Garai, who introduced the science of irrigation and made dams and water channels, is the eldest of the thirty-seven sons of the seventh goddess of the year Pō Sah Ino, whose father was Pō Yan Moh, the Cham form of the Indian elephant-god Gan-isha, the cloud-god. Her mother, the grand-mother of these thirty-seven gods, was Pō Ino Nögar Tahā, the mother of the creating rice-plant and the banyan fig-tree, the mother-tree of the Nāga Kushikas. She was the chief goddess of the national triad of gods to whom priests were appointed, her companions being her grand-sons Pō Klon Garai and Pō Rame, the gods of the fourth and sixth months of the Cham year, Rāme being the counterpart of the Indian Rāma.

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[1] Hans von Valzogen, *The Wieland Saga, p.* 210.

[2] Jacobi, *Jaina Sūtras Uttarādhyayana*, 37, 4, Sacred Books of the East, vol. xlv. pp. 85, note 4, 86, note 1.

[3] Temple, *Thirty-seven Nats*, pp. 2, 3, 8, 16, 17, 41, 42.

Pō Sah Ino is the goddess to whom buffaloes and fowls are offered, and who added to the parent rice created by her mother the sugar (*iksha*) cane of the Ikshvāku kings its sons, and it was grown among the water-channels formed by Pō Klon Garai. Her five-days festival is held on the tenth of the second Cham month (June—July), so that she is a goddess of the summer solstice and of the year of four seasons represented by the four gods added to the thirty-three monthly gods symbolised in the festival by the four huts in which the ceremonies are performed, and these make up the thirty-seven gods who are Pō Sah Ino's sons and the thirty-seven Nats of Burmah. Also at her festival images of tortoises sacred to the Nāga Kushikas, buffaloes and human beings are thrown into the sea [1].

This Cham year ruled by Pō Ganvor Motri, the dancing Shiva, Pō Ino Nögar Tahā, the creatrix of the parent rice and banyan fig-tree, Pō Klon Garai, the irrigating god, and Pō Sah Ino, who added the cultivation of sugar (*iksha*), the parent plant of the Ikshvāku race, to that of rice, proves that this year of the southern elephant rain-god Sakko, who was originally the cloud-bird and the northern smith, was made the national year of India when the northern barley and sugar-growing races, whose god was the three-eyed shepherd-god Shiva, bearer of the trident and the heavenly Pināka, the Great Bear Bow, had come to India from Asia Minor and amalgamated with the dancing primitive races of India, the growers of rice. And it thus tells in an epitomised form the whole story of the primitive races of India, whose god was the monsoon rain-god, and of the northern immigrants who amalgamated with them, and formed the confederacies of the Nāga Kushika and Ikshvāku kings, under whose rule the eleven-months year was made the national year of India, whence it was imported with Shiva worship into Cambodia, the land of the Chams. In the next section F we shall see that the year is proved by the Persian history of the reigns of Kaous and Ku-shrava to be that disseminated in all the countries they ruled by the wolf race, whose god was the wolf sun-god Lug, the god of light (*lux*), who became in Greece the Lycian Apollo born as a wolf on the yellow river Xanthus. Also the whole evidence proves clearly that the national gods of southern Asia, from the Persian Gulf to the coasts of Siam and Cochin China, were the eleven and thirty-three gods of this year of 363 days instituted by the race whose northern god was the heavenly smith of the Great Bear constellation.

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[1] Cabaton, *Nouvelles Recherches sur les Chams*, pp. 106, 107, 109, 110, 113, 114, 115, 15—18, 28—32.

F. *The Persian history of the eleven-months year.*

The history of Persia during the age of the cycle-year as told in the last chapter ended with the fall of Kaous and his eagle-borne car from heaven, and I then said that this fall seemed to me to mean that the age which measured time by the passage of the sun through the Nakshatra stars was ended, and that a new measurement of time, that of the eleven-months year, had begun. This year, as we have now seen, was measured by the Great Bear as the reins of the sun-horse, and in its first stage it began at the new moon of October—November, and that from that time till the beginning of the next year no record of the sun's position among the stars was kept, though in the thirteen-months year of the thirty stars, which seems to be one beginning with a lunar three-months circle denoting the infancy of the sun-god followed by ten months of his manhood and of the gestation of his succession, the beginning of these ten months seems to be connected with the position of the sun in Taurus. Doubtless over the wide extent of the region extending from the West of Europe to India, in which the sun-horse of the year was annually sacrificed, there were local differences in the measurement of the year; and we shall see in Section G, and also in the history of Khu-srav in this section, that before the close of the age the original sun-horse Pegasus, ridden by the sun-god, became the horse of the Charioteer star Auriga, with the Great Bear as the holder of the horse's reins.

The new phase of Persian history opening the epoch of the eleven-months year begins with a renewal of the wars of the Iranians, under Kaous the Kushika king, and the Turanians, under the great irrigator Afrāsiāb and his brother Guersivaz or Keresa-vazda of the horned club or trident. On the Iranian side, while Rustum, ruler of Seistan, is the supreme commander-in-chief who is summoned with his Indian warriors when the Iranians are defeated, the chief rulers of the state are Gūdarz, the Vulture Star Vega, who bore the banner of the lion, and his sons, the chief of whom were Gīv, meaning the speaker whose banner was the wolf, and Bāhram the god of the Bahram fire, the central national fire of the Parsi Persians, sons of the leopard (*pars*), always burning on the national hearth the Dāityo-Gātu. His banner was the wild sheep[1]. The banner of Kaweh, the Great Bear

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[1] Mohl, *Livre des Rois*, vol. ii. Kai Kaous, pp. 105—108, Kai Khosrou, pp. 466, 481, 482; Darmesteter, *Zendavesta*, Introduction, v. 8; *Vendīdad Fargard*, viii. ix. 81—96, Sacred Books of the East, vol. iv. lxxxix.—xc. 112—116.

Smith, floated over that part of the camp where Rustum was, and he himself and his son Faramōrz bore a banner of the seven-headed dragon, the Great Bear, on the top of which was a golden-headed lion [1].

Among the other important leaders were Thous, son of Nodar or Neo-tara, the new star Orion, who bore the banner of the elephant and who was always associated with the sons of the wolf either as a partner in their enterprises or as failing in tasks in which they afterwards succeeded. A most important member of the family of Gūdarz and Gīv was Gurāzeh, bearing the banner of the wild boar (*gurās*), and the wolf-name of the clan is recorded in that of Gurgān, the wolf (*gurg*) son of Milad the youth, the young sun-god, the Lycian wolf Apollo, who, as we shall see, was a pointer star of the Great Bear, the leading star of the Persian kings, who called themselves Kayanides, or sons of the star (*kayan*), and who were hence in the national traditional history represented as heavenly bodies.

The history of the eleven-months year, as far as it concerns the issue of the strife between Irān and Turān, begins with the birth under the first form of the Bahrām fire of Sohrab, the son of Rustum. This fire is that of the mother-goddess of the abyss (*bahu*) and Rām, the Indian and Zend form of the race-god Ra. It is said in the Bundahish to be kindled from the three united fires of which the first is that of Frobak or Viru-bak, of the Viru or phallic age of Yima. It was originally lit in Khvārizem, the Turanian country of Samarcand and Bokhara north of the Oxus, thus tracing the origin of the household fire to the Mongol Tartars, from whom it was transferred to Kabul, Rustum's country [2]. The second is the Gū-shasp fire of the cow (*gu*) horse, that of Khū-srav, which was, as we shall see, instituted in this age of the eleven-months year, and the third and last fire is that of Būrzin Mitro, the fire of the age of Vistasp, called

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[1] Mohl, *Livre des Rois*, vol. ii. Kai Kaous, p. 106, Kai Khosrou, p. 469.

[2] West, *Bundahish*, xvii. 5—9; Darmesteter, *Zendavesta Mihir Yasht*, iv. 14, Sacred Books of the East, vol. v. pp. 63, 64, xxiii. p. 123, note 4.

Gūshtasp in the Shahnāmah, in whose reign Zoroastrianism was made the national religion.

Sohrab the watcher (*sohr*) was begotten as the son of Rustum when the latter was hunting in the Turanian country. While he was eating a wild ass he had slain he left Raksh, his star-horse, to graze in the prairie. The Turanian warriors seeing him caught him with a lasso and carried him off, thus leaving Rustum at the beginning of this age of the eleven-months year without his horse, which tracked his year course through the stars. He made his way on foot to the city of Saman-gan, that of the shamrock (*saman*), the sacred trefoil (*τριπέτηλος*), on the top of the Caduceus of Hermes, god of the pillar (*ἕρμα*), where he was entertained by the king and went to bed drunk. In the night he was visited by Tehmimeh the unknown (*tehm*), the king's daughter, who promised to restore Raksh to him if he would wed her. They were married at once, and Rustum after taking leave of her and departing on his recovered star-horse, the horse of a new era, gave her an onyx, like the ring given by Dushmanta to Sakuntalā, which was to be placed in the child's hair if it was a girl, and on his arm if a boy. After Sohrab's birth his mother told him who his father was, and he got from her a spotted star-horse, the counterpart of Raksh. He went to join the Turanian army as their year-god, and to attain that position he had first to take the white tower of the revolving year, as Rustum had done before he set out to free Kaous from his prison in Māzanderan, the Milky Way. Sohrab took this tower after he had overcome Gūrdāfrid, the creating beetle (*gurd*), the daughter of Gūz-dehem, the tower-god of the walnut-tree (*guz*). This was the tree-parent of the sun-god born of the walnut-tree as the sun-god of the race of northern magicians[1]. They founded the year of the Khepera beetle, which was in Egyptian chronometry one of thirteen months. In consequence of this victory, when Sohrab marched to attack the Iranians Rustum was called on by Kaous to help him, and his army marched under the banners of six leaders, Rustum, Thous, Gūdarz, Gīv, Gurāzeh and Feribūrz, sons of Kaous, whose throne was of Indian ivory and teak wood. When the armies met, Sohrab attacked the Iranians and completely routed them till Rustum was summoned. When the father and son met neither knew who the other was, for though Sohrab asked Rustum who he was, Rustum denied his identity to his son, whom he did not recognize, and when before the battle Sohrab had asked Hejir, who had been the custodian (*hejr*) of the white tower of Gūrdāfrid the beetle-goddess, to point out to him the Iranian chiefs whose camps were marked by their banners, Hejir told him that Rustum's camp was that of an ally come from China[1].

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[1] Hewitt, *History and Chronology of the Myth-Making Age*, chap. vii. sect. f, The Year of Odusseus as God of the Thigh, pp. 461, 462, the sun-god born of the walnut-tree.

Both Sohrab and Rustum were clad in the impenetrable armour of the sun-god, and in their first day's contest neither gained any decisive advantage over the other. In that of the second day Sohrab threw Rustum, when they wrestled together after they had left their saddles, but spared his life when Rustum told him he had no right to slay him till after a second victory. When they separated, Rustum seeing that his strength had diminished as the day waned, prayed to God to restore it, and his prayer was answered, as he became the conquering year-sun and not the gradually sinking sun of day[2]. He threw Sohrab when they next met, and taking off his armour and opening his breast he wounded him mortally. After giving the fatal wound he recognised the onyx on his arm which showed Sohrab to be his son. Rustum then begged Kaous to give him the healing balm known to the sons of the Shamrock, which would restore his son to life, but Kaous refused. Both armies separated; the Turanians having lost their leader returned home under the guidance of Zuvareh, Rustum's twin brother, and Rustum after burying his son, went back to Seistan, thus ending the episode of the attempted fusion of the year of the revolving sun-god of the Iranians and Turanians.

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[1] Mohl, *Livre des Rois*, vol. ii. Kas Kaous, pp. 71—106.

[2] Mallory, *Morte d'Arthur*, book iv. Globe edition, p. 88, where the strength of Gawaine, the Celtic Gwalch-mai, the Hawk of May, the sun-god of the early Pleiades and Druid's year when fighting Sir Marhaus, was increased from nine to twelve, and after that it so decreased that he could fight no longer.

There are three most striking variants of this story in the legends of the ruling sun-god of this epoch. The first is in the story of Gharib and his brother Ajib in the Arabian Nights, which, as I have shown elsewhere, gives an epitome in the symbolic language of the historians who told national history in the form of the story of the conquests of the year-god of this year riding on the sun-horse[1]. Gharib, the champion of the true religion of the worship of one God, who in one part of his story fought with Rustum, had delivered Fakhr Taj, the crown (*taj*) of glory (*fakhr*), daughter of Subur the Persian king, from the barbarian chief Sa'adan, whose weapon was a tree trunk, and who as a worshipper of the mother-tree had come from Hind or India, his motherland, with his five sons, the five days of his week. When he brought her back to her father he was royally entertained by him, and the hand of Fakhr Taj was promised to him. But at the banquet ending the day when Gharib overthrew the chief Persian champions he became drunk, and in his drunkenness he strayed into Fakhr Taj's palace, was received by her as her husband before marriage, and begot on her Murād his successor, whose name means the neck, thus equating him with the horse-necked god of the eleven-months year. He was born, like Khū-srav, also a god of the eleven-months year, on the Ji-hun or Oxus, whither her father had sent Fakhr Taj to be drowned, and he and his father did not meet for many years, till Murād had become the leader of a great army which was encountered by Gharib, neither, like Rustum and Sohrab, knowing the relationship between them. They, like Rustum and Sohrab, met in single combat, and Gharib threw Murād and took him prisoner, and it was then that Murād told him who he was[2].

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[1] Hewitt, *Ruling Races of Prehistoric Times*, vol. ii. essay ix. pp. 337—341.

[2] Burton, *Arabian Nights*, Story of Gharib and his brother Ajib, vol. v. pp. 175—181, 190—193, 266—268, 286—298.

In the story of Sigurd, the god of the pillar (*urdr*) of victory riding on the cloud sun-horse Grani, Sigmund, the conquering (*sig*) moon-father of Sigurd, was the tenth son of the king of the Volsungs, the woodland people, sons of the tree stem (*volr*), whose king dwelt in a palace like the revolving bed of Odusseus, the roof-beams being fixed in the central mother-tree. Sigmund's sister Signy was married to Siggeir, king of the Goths, and at the wedding-feast an aged man clothed in a sky-blue hood and a cloudy kirtle, the embodied cloud-god, strode into the hall and drew a sword from under his cloak, which he thrust into the trunk of the Volsung parent-tree and said that whoever should draw it out would become master of the world. After the Goths, King Volsung and his nine elder sons had tried in vain, Sigmund drew it easily, thus performing the feat which gave to Arthur, the Celtic sun-god, the crown of Britain, when he alone was able to draw the year-sword of Orion from the churchyard gnomon-stone at Christmas, Candlemas, Easter and Pentecost, all successive New Year's days in the history of time measurement[1].

When the treacherous king of the Goths worshipping the sun-horse attacked and slew king Volsung, took his ten sons prisoners and obtained the sword of light which Sigmund had won, he ordered the ten princes to be exposed in the forest to be eaten by the wolf-king and queen, who devoured nine of them. But when the she-wolf attacked Sigmund he fixed his teeth in her throat and drank her blood. Invigorated by the strength thus gained he burst his bonds and slew her and her mate. He then as the ruling master smith, the Persian Kaweh, who had become ruler of the wolf-race, lived in secret in his central smithy the Pole Star precinct, visited only by his sister Signy. She sent to him her son by Siggeir, when he was ten years old, to be trained, but as he proved a worthless coward he returned him to his mother. Signy then, like Tehmimeh, determined to have a son whose father should be the world's ruler, and disguising herself as a Turanian Finn she visited her brother in his cave, who begot on her Sinnfiotli the Sohrab of the Shah-nāmah. He became a wolf-twin of his father, and they both roamed the world as destroying wolves, till Sigmund in a fit of madness slew Sinnfiotli, but restored him to life by the creating power of the holy shamrock, the sacred plant of the city where Sohrab was born. Finally Sinnfiotli was poisoned by Borg-hild, the mountain-goddess, and Sigmund became by Hjordis, the mother of the herds (*hjord*), the cow mother, father of Sigurd, who was not the son of alien Finns or Goths, but of the sons of the tree united with those of the cow [1].

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[1] Mallory, *Morte d'Arthur*, book i. chaps. iii., iv. Globe edition, pp. 28—30.

Another parallel to the story of Rustum and Sohrab is furnished by the history of the Irish sun-god Cu-chulainn, the hound of Culain the smith, who was, like Sigmund and Kaweh, the Pole Star smith of the year measured by the Great Bear [2]. Cu-chulainn's strength lay in his left thigh, the Great Bear thigh of the ape-god, and he was slain by Lugaid after his strength had left this thigh, when on the way to his last battle he was met by the three daughters of Calatin, all blind of the left eye, the three one-eyed Graiæ slain by Perseus. They gave him out of the left hand a shoulder-blade of the dog they had cooked with poison. This he ate with his left hand and put under his left thigh, which then withered [3]. He was wedded on Samhain, the 1st November, to Emer, daughter of Forgall of the gardens of Lug the sun-god, the Garden of God of the cycle-year, after he had slain twenty-four of her twenty-seven brethren, the twenty-seven days of the months of her father's three-years cycle-year, leaving one alive out of each of the three groups of nine-day weeks. But before his marriage he went to the under-world, to the school of Scathach, the goddess of this land where life was born, and in which the southern year-sun dies in winter. This he reached by following the wheel of time and the apple of life given him as a guide by a youth he met. He found Scathach teaching her two sons under the world's central year-tree, and there as the winter sun-god he fought with Aoife, the goddess of the year-chariot with two horses and its Great Bear charioteer. When he conquered her he passed the night with her and left her in the morning, giving her a gold ring, the counterpart of Rustum's onyx, for the son she was to bear[1].

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[1] Hewitt, *Ruling Races of Prehistoric Times*, Story of the Niblunga Saga, vol. ii. essay viii. pp. 110—117.

[2] Rhys, *Hibbert Lectures for* 1886, lect. v. pp. 444—447.

[3] Hull, *The Cuchullin Saga*, Cu-chulainn's Death, pp. 254—260.

Aoife when she heard Cu-chulainn had married Emer sent her son Conlaoch, after he had been taught by Scathach, to Ireland with instructions never to yield to anyone, to fight all who challenged him, and never to tell his name. He came to the court of Conchobar, Cu-chulainn's reputed father, and fought and overcame Conall, a sun-champion, who afterwards slew Lugaid, Cu-chulainn's slayer. Cu-chulainn was then sent for, and he asked his name before they fought, which Conlaoch refused to give. In the battle Cu-chulainn, like Rustum, was all but worsted, and only conquered by using his death-spear, the Gai Bolg, the thunderbolt lightning stroke of the irresistible year-sun, who makes day and night with their accompanying pre-ordained changes follow one another in unvarying order, and as he was dying Conlaoch told his name and showed his ring[2].

After this episode of the two contending year-gods of the Iranian and Turanian competing races we come to the history of the god called Siawush in the Shah-nāmah, Syavaksh in the Bundahish, and Shyāvarshan, the black (*shyāva*) man (*arshan*), the black sun of night of the dark races born from the union of the northern Kushika wolf-race of the bow (*kaus*) with a Turanian mother. She was a wandering princess, daughter of Guersivaz, brother of Afrāsiāb, called Keresavazda, or he of the horned (*keresa*) trident club, in the Zendavesta. Thous and Gīv, the elephant and the wolf, found her deserted by her guards, as the mother of Gharib was found with her infant son by Mardas, chief of the Beni Kahtan, the tribe of the thirteen sons of Joktan, to whom she bore his brother Sahim al Layl, he who shoots his arrows by night, the night brother of the sun of day; and just in the same way Gharib himself, after he had begun his career of victory as the sun-god, found Fakr Taj, the crown (*taj*) of glory (*fakhr*), the mother of Murād, the horse-necked god, wandering in the desert[1].

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[1] Hull, *The Cuchullin Saga*, The Wooing of Emer, part ii. pp. 41—83.

[2] Gregory, *Cu-chulainn of Muir-thremne*, pp. 312—316.

Thous and Gīv brought her to Kaous, to whom she bore Shyāvarshan, the black sun-god, the Persian form of the Indian Krishna, the black antelope-god. He was put under the charge of Rustum, who took him to Seistan and educated him there. When his education was completed Rustum brought him back, and he, Thous and Gīv took him to his father Kaous, who after a period of eight years' probation made him governor of the northern countries beyond the Oxus.

It was after this that Sūdabeh, the black (*sūd*) queen of Kaous, daughter of the king of Māzanderan, began to fall in love with the young sun-god, and when he refused her advances falsely accused him of trying to violate her, an incident which occurs in the life history of many of the sun-gods of the eleven-months year. Among them are Bellerophon, the sun-physician Baal Raphon, accused by Sthenobœa, wife of Prœtus, king of Tiryns, Peleus the father of Achilles by Hippolyte, wife of Akastus the healer (ἀκέω), Hippolytus, son of Theseus, the organiser who drove, as we shall see, the new chariot star of the year Auriga as his chariot, accused by Hippolyte his mother, and Joseph or Asipu the interpreter, the eleventh son of Jacob and god of the eleven stars of this year, by Potiphar's wife[2]. The origin of these stories is to be found in the difference of the method of reckoning time followed in the framing of the eleven-months year from those pursued in the years preceding it. In the year of Orion and in the thirteen-months year the moon had been one of the chief factors in time measurement. In the cycle-year the moon had only a subordinate function, as the year was measured by the solstices and equinoxes and by a sidereal month of 27 days, which was not quite equal in length to a lunar month. But in the year of eleven months of thirty-three days each the moon was completely disregarded except at its commencement with a new moon, and hence arose the story repeated in various forms that the moon-wife of the year-god tried to become united with his successor ruling the eleven-months year, and that her request was refused.

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[1] Burton, *Arabian Nights*, Story of Gharib and his brother Ajib, vol. v. pp. 165, 166, 179—181.

[2] Hewitt, *History and Chronology of the Myth-Making Age*, chap. vi. sect. i,

In the story of Shyāvarshan and Sūdabeh she summoned him three times to her apartments, and as he refused on each occasion to comply with her request she denounced him to the king, and finally accused him of having caused her to miscarry of two children, whose bodies were produced and which she falsely claimed as hers. In order to decide the rights of the matter Kaous directed that both Siawush and Sūdabeh should undergo the ordeal of fire. On the day of trial Siawush, mounted on the black horse of the sun-god of this epoch, passed unscathed through the flames like Achilles, Zarathustra and other national sun-gods. Siawush then begged the king to pardon Sūdabeh and restore her to favour, but she still continued to intrigue against him, and caused him to be sent to command an expedition against the Turanians and Afrāsiāb. Siawush went to Seistan to Rustum, and with him marched at the head of an Iranian army chiefly recruited from Cutch and Beluchistan against the Turanian forces under Guersivaz (Keresavazda) and Barman, and took Balkh on the Oxus

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The connection between this year and ceremonial hair-cutting, pp. 339, 390, note 1; Ibid., *Ruling Races of Prehistoric Times*, vol. i. essay vi. pp. 523—532.

after defeating the Turanians decisively. When Guersivaz reported his discomfiture to Afrāsiāb the latter determined to sue for peace from Siawush. He on Rustum's advice accepted Afrāsiāb's proposals to make peace and cede Samarcand with much territory to the Iranians. But Kaous when Rustum advised him to ratify the peace refused to do so, and sent Rustum back to Seistan, ordering Thous to command the army in his stead[1].

On receiving Kaous' orders Siawush consulted with his chief generals Bahrām, the fire-god, son of Gūdarz the vulture, and Zengueh, son of Shēūran, the bow (*shēū*) god, bearers of the banner of the wild sheep, the wild ass and eagle-gods of the cycle-year, and sent Zengueh to Afrāsiāb, giving Bahrām the command of the army pending the coming of Thous. On receipt of an invitation from Afrāsiāb to enter Turan he crossed the Oxus or Ji-hun, the river of life (*ji*), and was received by Pīrān, who had advised Afrāsiāb to accept the young sun-god as his ally.

Pīrān, Pil-sam and Hūmān, Afrāsiāb's chief generals, were sons of Wiseh or Vī-sākha, the god of the mid-month of the Pleiades year, and brother of Pūshan, who was (p. 231) the supreme god of the sons of the barley month of Push (December—January), the first month of the Hindu year, and father of Minu-tchir, Afrāsiāb and Guersivaz. Hence these three brethren, Pīrān, king of Khoten the Jade country near Yarkand, Pil-sam, and Hūmān, were the fire-gods Bhur, Phur, Pir and Pil of the early fire-worshippers, sons of Hūm or Hōm, the wild cypress tamarisk (*hūm*), the mother-tree whence Zarathustra was born as the sun-hawk.

The epoch now introduced by the alliance of the black (*shyāva*) sun-god of the horse's head of the eleven-months year with the Turanians was that of the descent of the gardening irrigators, ancestors of the Hindu Kurmi Koiri and Jat, leading agricultural clans led by Shyāvarshan, who became ruler of northern India, called Kang-desh in the Zendavesta and Bundahish, a name surviving in that of

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[1] Mohl, *Livre des Rois*, vol. ii. Kai Kaous, pp. 155—234.

Kangra, the lofty Kangha where Shyāvarshan built a castle, called in the Zendavesta Kshathro-saoka, the "welfare of the warriors of the Turanian sons of Vaisākh[1]." It is the hill country between the Ravi (*Iravati*) and Sutlej (*Shatadru*), where the Chinab, Sutlej and Ravi rise[2]. His kingdom, according to the Shah-nāmah, extended as far south as Behar, where he built on the Ganges Siawush-gard, after the capital he had founded in Kang-desh. On entering Turan, Shyāvarshan was received by Pīrān, Afrāsiāb's prime minister, the ruler of Khoten; and when he arrived at Afrāsiāb's court he proved himself to be the conquering sun-god by beating with his seven Iranian followers the Turanians at the game of Polo, called in the Shah-nāmah Gu-u-chogan̄, the game of the ball and mallet (*chogan chavigan*)[3]. He finally hit the ball out of sight, a feat like that of the young Cu-chulainn, who beat at ball the whole of the hundred and fifty boys forming the boy corps educated at Conchobar's court[4].

Shyāvarshan also showed himself to be the ruling year-god by bending and stringing the bow of the Indian Krishānu and the Assyrian god Marduk, or Amar-utuki, the light of the sun, of the Indian Arjuna, the Greek centaur Eurytos, and Odusseus, which Guersivaz and the Turanian champions were unable to do, he having bent and strung the bow rode at full speed on his black horse, and while riding shot three successive arrows into the centre of the target[5].

Shyāvarshan, when he had concluded his alliance with the Turanians and become their year-god, first married Djerireh, daughter of Pīrān, and Gul-shhar, the new moon (*shhar*) of the rose (*gul*), the female moon of the southern races, and afterwards Ferengis, daughter of Afrāsiāb, and thus became, like Thraētaona, the god with two wives, forming the creating trident of the northern and southern sun. The parent-god of the northern and southern races united under Khū-srav, son of Ferengis, called Vispanfrya in the Bundahish. Khū-srav was the god called Hu-shrava in the Zendavesta and Shu-shrava in the Rigveda, the glory (*shrava*) of the Hus, Shus or Khus, sons of the bird (*khu*), the trading sons of the primæval cloud-bird whose name Khu appears in that of Khū-srav, by which he is called in the Bundahish[1].

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[1] Darmesteter, *Zendavesta Āban Yasht*, 54, 57, Sacred Books of the East, vol. xxiii. pp. 67, notes 4, 5, 68.

[2] Barnes, *Kangra Settlement Report*, p. 1.

[3] The name Polo is of Tibetan origin, it being the Tibetan name for the willow-root ball with which it is played in Eastern India. It and its original form, the game of hockey, the Celtic hurley played on foot, is of Iberian origin introduced by the Iberian sons of the rivers, who made the willow their mother-tree.

[4] Hull, *The Cu-chullin Saga*, pp. 135—138

[5] Mohl, *Livre des Rois*, vol. ii. Kai Kaous, pp. 254, 255.

He according to the Bundahish kindled the sacred fire of Gū-shusp, the cow (*gu*) or moon-horse succeeding that of Fro-bak of Rustum, which, as we are told in the Shah-nāmah, killed Frangrasyan and Keresa-vazda, and destroyed, according to the Zendavesta, the heathen temples in the salt lake Chaechasta, the modern Urumiah, in Adar-bijan, the ancient Ātaro-patakan near Baku, and thus re-installed the early ritual of the fire-worshippers[2].

In the Rigveda i. 53, 10 he, under the name of Su-shrava, is said to have conquered (1) Kutsa, the moon-god of the Finns (*Ku*), the priest-king of the barley-growing Turvāyana or Turvasu, and who was, as we have seen in p. 255, the high-priest of the Tugras or Takkas, the magicians or dealers in witchcraft; (2) Divodāsa, the god of the cycle-year of ten (*dashan*) months of gestation, to whose house the Ashvins, in Rig. i. 117, 18, where he is called Bharadvaja the lark, brought their three-wheeled car of the cycle-year drawn by the constellations of Taurus (*vrisabha*) the bull and Simshu māra the alligator (p. 415). He is said in Rig. vi. 61, 1, to have been given by Sarasvati, the mother-river-goddess, as a son to Vadhriashva, the sexless (*vadhri*) horse-god of the cycle-year, and Agni, the fire-god of the Bhāratas, called Jātā-vedas, he who knows the secrets of birth, and is therefore the god of the year of the ten months of gestation during which the embryo fœtus is nursed into life and born at their end as the living child. He is said in Rig. vi. 16, 19 to be the fire of Divodāsa their king. Hence he is clearly a year-god of the cycle-year of the sexless horse. The unsexed parent-god, Shu-shrava, also vanquished (3) Āyu, the son of Urvashi, the fire-socket, the fire-god of the phallic beliefs corresponding to the Fro-bak or Viru-bak fire of Rustum.

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[1] West, *Bundahish*, xxxv. 18, Sacred Books of the East, vol. v. p. 135.

[2] Ibid., xvii. 7; Darmesteter, *Zendavesta Ābān Yasht*, 49, vol. v. pp. 63, 64, xxiii. 65, 66, note 2.

In Hebrew genealogy he is Husham, king of the Temanites, the Hushim and Shuham sons of Dan, the Akkadian Danu, Pole Star god of the Himyarites of southern Arabia, the land of Teman[1], successor of Jo-bab, the gate (*bab*) of god, that of the wooden door-posts guarding God's garden of the cycle-year with its changing seasons ruled by the star Gemini. Khū-srav, who by the introduction of a new national fire altered early fire-worshipping beliefs, became the reforming god of the second phase of the eleven-months year.

It was after his marriages that Shyāvarshan built Siawushgard his Indian capital on the Ganges. It was founded on the 3rd of Ardibehisht (April—May), which is in the Persian calendar about the 23rd of April, when, as we have seen in p. 484, the second form of the eleven-months year began in Italy with the Palilia on the 21st of April, and in the Zend countries, of which Persia was the chief in this age, of the thirty-three Zend gods, with the New Year's festival of Maidyo-Zaremaya, that of the creation of the world, held from the 11th to the 15th of this month[2].

When Afrāsiāb heard from Pīrān, who had visited Shyavarshan, of this festival inaugurating a new form of year measurement, he sent Guersivaz, Shyāvarshan's grand-father, to his court. At the festival held on his arrival Shyāvarshan and his Iranians beat Guersivaz and the Turanian Turks at ball, as he had before defeated them at Afrāsiāb's court. He also transfixed with his spear and carried off five heavy cuirasses linked together, while none of his competitors would carry off one. He then placed four shields, two of wood and two of iron, back to back and pierced them all four with seven arrows, a feat similar to that of the five arrows shot by Arjuna into the shield-circle of the Pole Star. Shyāvarshan ended the festival by defeating the Turanian champions Demūr and Gerui, who was afterwards his murderer, and thus made all the Turanians his deadly enemies[1].

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[1] Hewitt, *History and Chronology of the Myth-Making Age*, chap. iv. sect. c, Immigration of the sons of the rivers and the antelope into India, pp. 180—182; Gen. xlvi. 23; Numbers xxvi. 42; Gen. xxxvi. 33—35.

[2] Mohl, *Livre des Rois*, vol. ii. Kai Kaous, p. 281.

Guersivaz came back to Afrāsiāb after staying eight days with Shyāvarshan, and told him that he intended to make himself the independent king of Turān ; and then Afrāsiāb sent him back to ask Shyāvarshan to come with Ferengis to his court. Shyāvarshan at once agreed to come, but Guersivaz dissuaded him from going with him, saying he would send a message when Afrāsiāb was inclined to receive him favourably. He sent back with Guersivaz a letter to Afrāsiāb saying that he hoped soon to come to him, but Guersivaz misinterpreted his intentions and said that he was negotiating with the Iranians and preparing to rebel. Afrāsiāb then led an army against Shyāvarshan, who after Guersivaz had told him that he had done his best to prevent the attack he had really organised, determined by the advice of Ferengis to fly with his Iranian warriors, and he took leave of Ferengis, telling her to go to Pīrān on the banks of the Jihun or Oxus, where her son, conceived five months before, was to be born.

This birth of Khū-srav on the Oxus is parallel with that of Murād, the horse-necked (*murad*) son of Fakhr Taj and Gharib. In the Arabian Nights' story it is said that Rustum told Gharib that Sabur, king of Persia, the parallel of Afrāsiāb and father of Fakhr Taj, had ordered her when she was found to be pregnant to be drowned in the Ji-hun. Thereupon Gharib with Rustum as his ally attacked the Persians and took their king prisoner. He then asked what had become of Fakhr Taj, and was told by the two men who had been sent to drown her that they had left her, like Ferengis, on the banks of the river. When Gharib asked the astrologers what had become of her they said she was with a tribe of Jinns or sorcerers dwelling in the river, the men of Pīrān in the Shah-nāmah, and had given birth to a male-child Murād, whom he would not see for twenty years, of which eight were passed[1].

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[1] Mohl, *Livre des Rois*, vol. ii. Kai Kaous, pp. 281—293.

To return to the story of Shyāvarshan. He in his flight met Afrāsiāb's army but refused to fight with it. Afrāsiāb ordered his soldiers to attack the Iranians, and they slew them all except Shyāvarshan, whom they did not dare to attack till the rest were slain. They then wounded him with their arrows, as, his year being ended, he no longer wore his invulnerable armour, and he fell to the ground from his black horse. He was taken prisoner by Gerui Zereh, and Afrāsiāb ordered him to be slain. This order was protested against by all the soldiers except Guersivaz, and finally, in spite of the petitions of Pil-sam, brother of Pīrān and Ferengis, Afrāsiāb urged on by Gerui Zereh and Demūr, whom Shyāvarshan had beaten in the contest between him and the Turanian champions, ordered Gerui to kill him. Pīrān arrived after his death and carried off Ferengis to his palace on the Ji-hun (Oxus), where Khū-srav was born.

After his birth Afrāsiāb told Pīrān to bring him up among shepherds, and when he was ten years old he had killed lions and bears with a bow and arrows which he had made. His shepherd teacher told Pīrān that he was beyond his control, and Pīrān took him back to court, but fearing that Afrāsiāb might slay him if he found out what a prodigy he was, he bade him when he saw Afrāsiāb to speak to him like a fool. When Afrāsiāb had made up his mind that the boy was not to be feared he sent him back to his mother at her father's Indian home, Siawushgard.

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[1] Burton, *Arabian Nights*, Story of Gharib and his brother Ajib, vol. v. pp. 266—272.

When Kaous in Persia and Rustum in Seistan heard of Shyāvarshan's death, Rustum went to Nimroz or Babylon, the capital of Kaous, and slew the black queen Sūdabeh, who was the first cause of Shyāvarshan's misfortunes. Then Rustum, as leader of the eleven year-gods of Iran, marched under the banner of Kaweh against Turān, his army being led by the following ten generals:—(1) Feribûrz, son of Kaous, with the sun banner, (2) Gūdarz, (3) Thous, (4) Ferhad, with the banner of the buffalo, (5) Bāhrām, (6) Gīv, (7) Gurgān, the wolf (*gurg*) son of Milad (Youth), (8) Rehham, (9) Shapur, (10) Gurāzeh, the wild boar (*gurāz*). In this army the wolf and boar races represented by Gūdarz, his three sons Bāhrām, the fire-god, Gīv, and Rehham Gurgān, the wolf-god (*gurg*), and Gurāzeh, the wild boar, were superior in numbers to Thous, the star Orion, the buffalo-god Ferhad, and Shapur, representing the earlier indigenous gods.

In the ensuing war with Afrāsiāb his son Surkheh was slain by Zuvareh, Rustum's twin-brother, Pil-sam by Rustum, and the Turanians were entirely defeated and he himself almost taken prisoner by Rustum, who for seven years ruled and devastated Turān, while Afrāsiāb sent Khūsrav to hide in the territory of Khoten and China. At the end of this period Rustum went back to Seistan and Afrāsiāb came home and devastated Irān for seven years. At the beginning of his invasion Gūdarz was told in a dream to send his son Gīv, the wolf-star Arcturus, to seek Khū-srav, whom he was destined to find[1].

Gīv after seven years' wandering found Khū-srav at a fountain, and was at once recognised by him as the deliverer who his mother prophesied would free him[2]. Gīv examined his arm and found on it the sign of the royal Kushite race, which was in this epoch of the eleven-months year, as we shall see later, that of the goat-star Capella of the constellation of Auriga the charioteer which marked the shoulder and wrist of the Greek god the Olenian Poseidon, god of the arm (ὤλενη), driver of the first chariot horses of the sun[1].

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[1] Mohl, *Livre des Rois*, vol. ii. Kai Kaous, pp. 350—383.

[2] Ibid., pp. 389—391.

On seeing the mark Gīv did homage to the young king, who, mounted on Gīv's horse, went with him to his mother Ferengis at Siawush-gard. She told her son to go with his father's bridle and star-spotted leopard-skin saddle to find Bahzad, his father's black horse, whose name means, like that of Pegasus, the striker (*bahz*)[2]. When he and Gīv had found him, Khū-srav saddled him with the leopard-skin saddle of the sun-god making his circular journey through the stars, and took him round the mountain, the central mountain of the world, so that he became like Bellerophon the Greek god on the star-horse Pegasus.

Before Khū-srav, Gīv, and Ferengis set out for Irān, Ferengis opened her treasury and gave Gīv the impenetrable armour of the sun-god which Shyāvarshan had worn. On their way they were met by a Turanian army led by Nestehem and Kelbad, sent by Pīrān with orders to slay Gīv and Ferengis and imprison Khū-srav, that he might not become king of Irān, but Gīv defeated this army and also another following it led by Pīrān himself, taking Pīrān prisoner. He released him when Ferengis told him that he had induced Afrāsiāb to spare Khū-srav's life, and placed him on his horse with his hands bound behind his back, which he swore no one should loose except his wife Gulshhar, the new moon (*shhar*) of the rose (*gul*). On his way home thus bound he met Afrāsiāb with his army and told him of his defeat[3].

When Gīv, Ferengis, and Khū-srav came to the Jihun river of life the ferryman refused to take them across unless he was paid a fee for the use of his boat, the sun-ship constellation Argo, steered by the ferrying-star Sirius, who with Procyon kept the Bridge of the Gods whence the primitive sun-god went northwards at the winter, and whither he returned southwards at the summer, solstice on his annual journeys. The fee he asked was either the impenetrable sun-armour of Gīv, the black sun-horse Bahzad, the striker, Ferengis, the mother of the sun-god, or the gold crown worn by Khū-srav. They refused his aid on these terms, and though the rains of December—January had flooded the river they swam their horses across, thus making Khū-srav the sun-god led by Arcturus, who rode his year-path through the stars on his own black sun-horse Pegasus. On their arrival at the other side the ferryman did them homage, and gave Khū-srav, the new sun-god, the bow of the Great Bear, the helmet of invisibility, and the lasso of the hunting sun-god, the star Orion[1].

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[1] R. Brown, jun., F.S.A., *Aratus Phenomena on Heavenly Display*, 155—166.

[2] Mohl, *Livre des Rois*, vol. ii. Kai Kaous, pp. 387—397.

[3] Ibid., pp. 397—416.

When Afrāsiāb came up and found that Khū-srav had crossed the river which was in such high flood that the ferryman who had abandoned his trade had to withdraw his boat, he returned home, and the young sun-god, who had passed the Bridge of the Gods and entered on his new career in the beginning of January—February, went with Gīv and Ferengis to Ispahan, the capital of Irān, where Gūdarz dwelt. Thence Gūdarz sent a message to Kai Kaous at Nimroz (Babylon) to tell him that Khū-srav was coming. Rustum, who was there, sent Gīv's wife, his daughter Banu-Gūshasp, child of the Gūshasp fire, to meet them, and Gūdarz received and welcomed her on her arrival. They thence went to Nimroz to Kai Kaous, who received Khū-srav as his heir, but his right was disputed by Thous, son of Nodar or Neotara, the new star, the star-god Orion, who supported the claim of Feribūrz, the still surviving son of Kaous. Kaous decided that the justice of these claims should be determined by the taking of the world's central castle Bahman by the rightful heir. It was the central turning castle of the Pole Star god which either Feribūrz or Khū-srav had, like Minutchir and Rustum, to take before he could be acknowledged as the central ruler of the earth.

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[1] Mohl, *Livre des Rois*, vol. ii. Kai Kaous, pp. 416—420.

Thous and Feribūrz marching under the banner of Kaweh reached the castle when the sun entered Leo at the end of January—February, that is about 12,500 B.C., and they remained there seven days trying to find some means of entering it, but returned home without success.

When Gīv and Gūdarz the Vulture heard of their return, they marched with Khū-srav against it without Kaweh's banner, that is without the assistance of the Great Bear. Khū-srav sent Gīv to place on its walls a written summons to surrender to the sun-god riding the black horse Bahzad. On his affixing the order the defences of the castle disappeared just as the walls of Jericho the moon-city fell down before the blasts of the rams'-horn sun-trumpets of Joshua or Hosh-ia, the Yah or Jehovah of the Hus, a Hebrew parallel of Khū-srav [1].

As Khū-srav entered the castle at early dawn on his horse the Striker, a light like that of the rising sun rose above it and made it visible, and he ordered that a temple should be built there in the sacred enclosure of the world's central temple, and that the new fire of Adhar-Gūshasp should be lighted as the fire beginning his year. This is the fire of the month Adar (February—March), the fire of the Hindu year of the red race beginning, as we have seen in pp. 282, 283, with the new moon of Phalgun corresponding to Adhar. It is kindled in Zend ritual on the 9th of Adhar, that is at the end of the first nine-days week of the cycle-year, and then all worshippers of the sacred fire are required to visit the fire temple of their town or village [2].

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[1] Hewitt, *History and Chronology of the Myth-Making Age*, chap. vi. sect. a, The story of the two thieves who robbed the treasure-house of heaven, pp. 378—381.

[2] Sachau, Alberuni's *Chronology of Ancient Nations*, p. 210.

It was the fire of Banu-Gūshasp, the child of Gū-shasp, the cow-horse (*aspa*), wife of Gīv, Khū-srav's guiding star Arcturus, and daughter of Rustum by his wife Gīv's sister Shhari-banu-irem, the child of the new-moon (*shhar*). Hence it is the fire of the new moon of February—March introducing Khū-srav's fire as the successor of Rustum's fire Fro-bak or Viru-bak, that of the worshippers of the phallus or Viru introducing the year beginning in January—February. This was the original Bāhrām fire of the sons of the wolf, that of the first period of Kaous's reign, when he was delivered from Māz-anderan, the land of the Milky Way. The new Gū-shasp fire of Khū-srav or Hu-srava was, as we are told in the Bundahish, first kindled by him on Mount Asnavant, the holy mountain of Ātaro-pātākan, the fire province of Baku, where the Araxes, the Zend Daitya river, rose. It was kindled on this mountain in the land of the god Atar, the sun-god of the Indian Atharvans, the Zend Āthravans, the sun-priests of this age of Dadhiank, the god of the horse's head, son of Atharva, and at its foot was the holy salt lake Chaechasta, the modern Urumiah, where Khū-srav destroyed the heathen temples of Frangrasyan on the central islands[1]; and it was there that, as we shall see, Khū-srav slew Frangrasyan and Keresavazda, the Turanian leaders.

On Khū-srav's return from the lighting of his year's fires Thous (Orion) did him homage, and proclaimed him as the rightful bearer of the year-banner of Kaweh[2]. He began his reign by going round his dominions accompanied by eleven year-leaders: 1. Thous, 2. Gūdarz, 3. Gīv, 4. Gurgān, 5. Kustihem, 6. Bāhrām, 7. Rehham, 8. Bijen son of Gīv, 9. Ashkesh, 10. Feribūrz son of Kaous, and 11. Zengueh. This list differs from that of the leaders of the army of

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[1] West, *Bundahish*, xvii. 5—7, xii. 2, 6, vii. 14, 17, Selections of Zad-sparam, vi. 20, 22; Darmesteter, *Zendavesta Sirozah*, i. 9, *Mihr Yasht*, Sacred Books of the East, vol. v. pp. 63, 39, 28, 29, 172, 173, vol. xxiii. p. 7, note 2, p. 123, note 4.

[2] Mohl, *Livre des Rois*, vol. ii. Kai Kaous, pp. 420—424.

Rustum which avenged Shyāvarshan's death by substituting for Ferhad, who bore the banner of the buffalo Shapur and Gurāzeh the boar, Bijen, who bore the banner of the crescent moon, Ashkesh, who bore the banner of the tiger and led the men of Cutch and Beluchistan, and Zengueh, son of Shēūran, the god of the bow (*shēū*), who bore the banner of the wild ass, the ass-god of the cycle-year, and who with Bāhrām had led the Turanian army with which Shyāvarshan marched against Turān[1]; and it introduces in Persian history Bijen, son of Gīv, who is, as we shall see, the leading hero of the first period of the reign of Khū-srav, who ended his first year's tour at the temple of Adhar-Gūshasp, where he rekindled his year's fires.

It was when the sun was in Virgo that, as we are told in the Shahnāmah, a new war against Afrāsiāb was determined on. This was the star of Khū-srav's mother Ferengis, the Persian form of the Latin Erycina, the Greek Erigone, the Phœnician Erekhayim, mother of the sun-physician. As Khū-srav's star-mother Virgo, she conceived him at the vernal equinox to be born at the winter solstice, when he after his birth crossed the river Ji-hun to become the year-god of the year when the sun entered Leo in February—March. She thus as a mother-star resembled, as we shall see presently, her sister Manijeh, daughter of Afrāsiāb, who was the star Corona Borealis south of the Great Bear, in which the sun was born at the winter solstice.

It was at this first review of his army held on his return from his year's circuit, when the sun was in Virgo at the vernal equinox, that Khū-srav divided his troops into nine divisions. 1. The first, the royal division of the family of Kaous, was led by Feribūrz his son. 2. The second, that of Thous Orion of the royal line of Minu-tchir the sun-god, was led by his son Zerasp, who bore the banner of Kaweh. 3. The leader of the third, that of the Keshwad tortoise (*Kesho*) family, the sons of the wolf and vulture, was Gūdarz the star Vega. 4. The fourth by Kustehem, who, like Thous, was the son of Neotara the new star. He is called in the Zendavesta Vistauru, who was helped to cross the river Vitanghahaiti by the goddess Anāhita, and in the popular legend reproducing this story he called Gosti Fryan, the begetter of cows, is said to have effected the crossing by answering the thirty-three riddles of the sorcerer Akhti, thus showing him to be year-god of the Zend worship of the thirty-three lords of the ritual order [1]. He, as we shall see later on in the story of Bijen and Manijeh, was one of the pointer stars of the Great Bear with 5. Gurgān, the wolf (*gurg*), son of Milad the youth. 6. That of the soldiers of the family of Tewabeh led by Barteh. 7. The soldiers of the family of Pashang (Pūshan) the constellation Cancer, led by Thous's son-in-law Pashang, reborn as the re-risen form of his resuscitated royal ancestor. 8. Those of the family of Berzin led by Ferhad, bearing the buffalo banner. 9. The last division was that of the sons of the boar (*gurāz*) led by Gurāzeh.

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[1] Mohl, *Livre des Rois*, vol. ii. Kai Kaous, pp. 467, 469, 482.

These nine divisions, some of which were led by stars which I can identify, represented apparently a leopard-skin star-map, the saddle on which Khū-srav rode, like that on the leopard-skin of Denderah dividing the heavens into eight compartments, the sign of the eight-rayed star, which were apparently preserved in the present map, but to it was added a central ninth division ruled by Gurāzeh the boar (*gurāz*) Pole Star. But it requires much more profound research into the by-ways of Persian astronomical conclusions than I am capable of undertaking to elucidate all the historical riddles hidden in the field-plan of Khū-srav's army.

Six special tasks were assigned to leaders selected from these corps. The first was to slay Palashan, apparently the god of the Palāsha-tree (*Butea frondosa*), which is called by the same name in Persia as in India, who was the leader of Afrāsiāb's army. This was assigned to Bijen, son of Gīv, who received from his father for this combat Shyāvarshan's impenetrable armour of the sun-god, a gift showing that his adversary was a year-god. To him also was assigned the second task of getting the crown (*taj*) of Tajaon, the warrior of the Turanian year-crown, and the third of taking prisoner Ispanui the sun-maiden who accompanied him as his slave. The fourth, the bringing in the head of Tajaon, was assigned to Gīv, who had also to perform the fifth task of burning the defences of Kaseh-rūd, the enemy's frontier stronghold. The sixth, that of presenting to Afrāsiāb the declaration of war, was undertaken by Gurgān, the wolf (*gurg*) hunter-star of the Great Bear, so that at the outset of the campaign Bijen, the coming year-god, Gīv the star Arcturus, and Gurgân the Great Bear pointer-star, were proclaimed to be its chief warriors. While this army was fighting Afrāsiāb Rustum was to send his son Faramōrz with a large force to India.

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[1] Mohl, *Livre des Rois*, vol. i. Newder, pp. 319, 320, vol. ii. Kai Kaous, p. 456; Darmesteter, *Zendavesta Āban Yasht*, 76—79, Sacred Books of the East, vol. xxiii. p. 72.

The Iranian army at first entered the desert and mountainous country ruled by Firud, son of Shyāvarshan, and Djerireh, the daughter of Pīrān and half-brother to Khūsrav. Thous the Iranian leader sent Bāhrām, the god of the sacred fire, to ask Firud to join the Iranians. He consented to do this if Thous would visit him on his mountain, that is acknowledge his sovereignty; but he refused to do this, and sent his two sons, Rivniz, the bearer of the banner of the star-leopard, and Zerasp, bearing the banner of Kaweh, to attack Firud, the renowned archer of heaven, in his Pole Star mountain. Firud slew them both with his arrows. When Thous and Gīv armed with Shyāvarshan's impenetrable armour went against him, they both retired discomfited, when he slew their horses, and finally Bijen attacked him mounted on a horse given him by Kustihem, the Great Bear pointer-star, and wearing Shyāvarshan's armour, which he had got from his father. Firud slew the horse, but Bijen attacked him on foot, and remained unwounded by his arrows while he drove him into his castle. There he was attacked by the Iranian army, who slew all his soldiers as they came out to fight. Firud, who alone remained alive, was pursued by Bijen and Rehham, son of Gūdarz, who bore the banner of the tiger-star Pegasus. They slew his horse, and he retiring into the castle died of a broken heart [1], perishing as a Turanian year-god slain by Bijen, who was to become the Iranian year-god of this stage of Khū-srav's reign.

Thous then marched to the stronghold of Kaseh-rūd, and on the march Bijen, wearing Shyāvarshan's armour, slew Palashan, who seems to be the god of the Palāsha tree of Hindu ritual, and brought back his head, his armour, and his horse. They then reached the castle of Tajaon, the wearer of the year-crown (*taj*), and guardian of the frontier, by crossing the snowy mountain of Kaseh-rūd, the road over which was made passable by a fire lighted by Gīv in its forests which burnt for three weeks. Bijen when attacking it wounded Tajaon with his spear and took his crown from his head. Tajaon retreated to his castle pursued by Bijen, but was met on the way by Ispanui the sun-maiden, who begged him to save her from being captured by the Iranians by taking her upon his horse. He did so, and she rode with him till his horse was exhausted, and then he told Ispanui that his only chance of escape from Bijen his pursuing enemy was, that she, who had no enemies and therefore nothing to fear, should relieve his horse of her weight. When she got off his horse Bijen captured her, and thus returned to camp after accomplishing the task assigned to him of taking off Tajaon's crown, and taking from him the sun-maiden, whom he delivered to Thous the star Orion. This capture is reproduced in Greek mythological history in that of Ariadne, the star Corona Borealis, by Dionysos, who became by him mother of Ænopion the wine-drinker, and Staphylus the bunch of grapes; and Bijen was, like

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[1] Mohl, *Livre des Rois*, vol. ii. Kai Khosrou, pp. 445—511.

Dionysos, a capturer of this star and a form of the ruling sun-god, as will be seen in the story of him and Manijeh, the goddess of this star, whom he wedded. Tajaon escaped when his castle was taken by the Iranians and went to Afrāsiāb, who collected an army which he sent under the command of Pīrān, whose subordinates were Tajaon, Barman and Nestihem. They surprised the Iranian camp by night, slew large numbers of their soldiers and dispersed their army.

Khū-srav when he heard the news sent orders to Thous to leave the army, giving up the command to Feribūrz, who obtained a month's truce from Pīrān and re-formed his forces. Gīv, bearing the banner of the wolf, commanded the right wing, Ashkesh, with the banner of the tiger, the left, and Feribūrz, with Kaweh's banner, the centre.

The Turanians under Pīrān first attacked Gūdarz and Gīv, and were reinforced by Lebhak and Fershidwand, who with Pirān, Pil-sam, Humān and Kelbad were the six sons of Wiseh or Vi-sākha, the mid-month of the Pleiades year, all of them being born of the Hum or cypress-tree.

Lebhak and Fershidwand attacked the Iranian centre under Feribūrz and put it to flight, carrying off the banner of Kaweh. Bijen pursued him and recovered it, but the battle ended in the complete defeat of the Iranians, only seven members of the family of Gūdarz surviving. Its final incident was the death of Bāhrām the Iranian fire-god. He after the battle revisited the field where it was fought to recover his whip, his fire sceptre, and when he had found it his horse first ran away after some mares, but when he recovered it, it refused to move with him on its back; he then slew it, and he as the fire-god, whose creating power had left him when the Gū-shasp fire was lighted, was attacked by Turanians, who were joined by Tajaon, who slew him. After his death Tajaon, whose crown Bijen had taken, was attacked by Gīv, who came too late to save his brother but cut off Tajaon's head, and took both his corpse and that of his brother back to camp on Tajaon's horse, and thus accomplished the task of beheading Tajaon assigned to him by Khū-srav. The Iranians then went back to Khū-srav, leaving the Turanian star-gods victors in the contest between the two nations; but though apparently victorious they had lost Palashan their tree-god, and Tajaon their crowned sun-god[1].

Khū-srav on the return of his defeated generals fitted out a new army, at the head of which he again placed Thous, Gūdarz and Gīv, and they were again defeated by the Turanians under Pīrān, who forced them to fly to the mountains of Himaven, the Himalayas. Then Khū-srav having summoned Rustum sent him and Feribūrz, son of Kaous, who had married Ferengis, Khū-srav's mother, to their aid. Simultaneously with the reinforcements sent to Thous, who was told by Shyāvarshan in a dream that he would be delivered, Afrāsiāb sent the Khakan of China to help Pīrān and Hūmān, and their coming was, we are told, announced when the sun entered Cancer.

Rustum and Feribūrz arrived with the Indian troops while the united armies of the Turanians and Chinese were attacking the Iranians. This was the first campaign in which Rustum fought under Khū-srav's new fire of Adhar-gūshasp, and after the death of Bāhrām, the god of the previous national fire, and in it Rustum added to his previous armour the girdle Bebr-i-bayan, the tiger of tigers, which I will describe more fully presently, and used instead of his club the bow of Djāj, the jungle hen, the sun-hen of the original Indian solar mythology; and it was under the leader thus armed that the Turanians were utterly defeated and the Khakan of China taken prisoner[2].

Rustum led his victorious army into Pīrān's country of Soghdiana (Samarcand), and finally made Afrāsiāb and his army retreat in flight[3]. The history of this war is followed by the very instructive story of the contest of Rustum with the Div Akwan, an ally of Afrāsiāb, against whom Khū-srav asked his aid, using as his messenger Gurgān, the Great Bear pointer-star. This demon may be mythologically related to the owl (*aku*), but he is described in the Shah-nāmah as a flying wild ass, with a skin shining like gold, with a head like an elephant, long hair, large teeth like those of a boar, white eyes and black lips[1]; and he is undoubtedly, as we shall see when we come to the story of Bijen, hung head downwards in the year-pit of this ass-god, the sun-ass dwelling in the constellation Cancer, and thence ruling the southern abyss whence life was born, whom I have described as the ass said in the Rigveda to have drawn the three-wheeled car of the Ashvins. It was the winter star-god who placed the stone of frost which covered the mouth of the pit in which Bijen was buried. He lived in the Turanian country, and there Rustum pursued him on Raksh for three days and three nights without being able to come up with him. Finally, when wearied out, he went to sleep by a fountain, binding the Bebr-i-bayan close round him, making Raksh's leopard-skin saddle his pillow and letting Raksh loose to grass. While he slept the flying Akwan came where he lay and took him and the plot of earth on which he was up to the sky, and finally dropped him into the sea. He by swimming reached the land near the fountain whence the Akwan had carried him away and where he still was, but did not again attack Rustum, who after he landed took off the Bebr-i-bayan and his armour and went to sleep. When he awoke he went to look for Raksh and found him among Afrāsiāb's horses saddled, and mounted him. He then proceeded to drive Afrāsiāb's horses before him, and was followed by those in charge of them, but he slew many of them and drove the rest off. Afrāsiāb then came up and pursued him with his escort and four elephants, but Rustum captured the elephants, and with the arrows rom his sun-bow of Djāj put Afrāsiāb and his men to flight.

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[1] Mohl, *Livre des Rois*, vol. ii. Kai Khosrou, pp. 512—562.

[2] Ibid., vol. iii. Kai Khosrou, 1—101, 102—169.

[3] Ibid., pp. 169—216.

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[1] Mohl, *Livre des Rois*, vol. iii. Kai Khosrou, pp. 220, 229.

When he came back to the fountain of the Akwan the latter attacked him, but Rustum caught him in his lasso, killed him and cut off his head, thus vanquishing the Turanian ass-god ruling their year and carrying off their year-horses.

This elephant-like flying wild ass who dwelt, like Pegasus, by a fountain, is clearly the sun-ass who was first the elephantine cloud-bird who, as the ass in the age of the cycle, drew the three-wheeled car of the Ashvins, and was the predecessor of the sun-horse who made fountains spring forth by striking the earth with his hoof. And the meaning of the story is further explained when we turn to the story of Odusseus, who was, like Rustum, nearly drowned in the Ocean and saved by the Kredemnon, which was, as I shall now show, a Greek form of the Persian Bebr-i-bayan, the tiger of tigers, the girdle of the tiger stars of the eleven-months year which he wore when he fell into the sea.

The adventure in which Odusseus was nearly drowned happened after he left Ogygia, the island of Kalypso, the hidden goddess with whom he had lived seven years. He sailed on a raft, and before leaving he was arrayed by Kalypso in an impenetrable coat of mail, a silver-white mantle or veil (*ἀργύφεον φάρος*), the heavens' veil of the year-god worn by Kronos, a golden year-girdle and the double axe (*πέλεκυς*)[1] of the Carian Zeus, and the Indian Parasu Rāma, gods of the thirteen-months year, that of Alkinoos, to whose land of Scheria he was going. On the eighteenth day of his voyage his raft was wrecked by the storm sent by Poseidon, the year-god of the winter sun, coming back from his southern residence in Æthiopia. He was saved by Ino, called Leukothea, the white goddess, who appeared as a sea-gull and told him to take off his heavy solar garments and to save himself by the Kredemnon or arched ribbon of safety[2] which she gave him. This supported him for the two days and nights of calm weather sent by Athene, which elapsed before he reached the Phœacian coast in the twentieth day of his journey, and went to sleep on a bed made of the leaves of the wild olive (φυλίη) and the cultured olive (ἐλαίη), after he, like Rustum, had taken off the Kredemnon, which he threw into the sea. He awoke on the morning of the twenty-first day as the god of the new year met by Nausicaa[1]. This voyage, as I have shown elsewhere, is that of the god of a year of seventeen twenty-one-day months, which will be further described in Chapter VII.[2]

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[1] Hom., *Od.*, v. 228—236.

[2] Ibid., 279—376.

Ino, the goddess of the Kredemnon, was the daughter of Kadmus and Harmonia, who were, as we have seen, the earth-ruling creators, dwellers in the world's national tent of which the walls and roof were the sky, the veil or peplos of Harmonia. Ino wedded Athamas Tammuz or Dumu-zi Orion, within this house of the gods, and gave birth to Melicertes the Phœnician sun and year-god, the protector of cities (*kaer*), and to save this son from dying, like her other son Learchus, as a human sacrifice offered by his father, she leaped with him into the sea, whence she as the dolphin human fish-god brought him to land beneath the sacred pine-tree of Cybele near Corinth, where he became the god in whose honour the Isthmian games were celebrated, at which the victor's prize was a wreath of pine leaves, and they were held at the beginning of January—February, when the Persian sun-god Khū-srav was born[3].

Ino his mother, who was originally the sun-hen, the star Virgo, became a sea bird, the sea goddess of the Kredemnon and Bebr-i-bayan, who is depicted in her statues at Florence and Naples and in the mediæval illustrations to the Phainomena of Aratus as riding on a sea dragon with six stars on his tail, which is placed by Aratus in the position of Cetus the Whale constellation near Pisces and Aquarius[1]. Over her head is the semi-circular Kredemnon, the zodiacal ribbon of the year-goddess, who began her recorded zodiacal year as the mother constellation Pisces, whose son, the sun-ram Aries, began his year as the sun-god of the cycle-year in that constellation at the autumnal equinox. This zodiacal ribbon is represented on a coin of Marcus Aurelius as held as an arch over their heads by the twin stars Gemini, and it is the Bebr-i-bayan of Rustum which saved him and Odusseus from being drowned in the ocean into which he was thrown by the sun-ass of the cycle-year; and it was this which henceforth measured his year of the circuit of Djāj the sun-hen, whose bow he had substituted for his club.

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[1] Hom., *Od.*, v. 382—493.

[2] Hewitt, *History and Chronology of the Myth-Making Age*, chap. viii. sect. d, Odusseus and other Greek gods rulers of the seventeen and thirteen-months year; Appendix C, History as told in the variant forms of Ino, mother of Melicertes or Melkaerth, the Tyrean Heracles, goddess of the Kredemnon or Zodiacal ribbon, pp. 512, 513, 629—631.

[3] Frazer, *Pausanias*, i., xliv. 11, vol. i. p. 68.

The next episode in the life of Rustum which enables us to disentangle even more successfully than that of the Div Akwan the mysteries of the astronomical history of the age of Khū-srav is that of his rescue of his grandson Bijen, son of Gīv the wolf-star Arcturus, and of Rustum's daughter Banu-Gū-shasp, the goddess-mother of the Gū-shasp fire of Kū-srav, from the underground prison in which he had been immured by Afrāsiāb. It tells us of a new phase in the astronomical history of Bijen, who, as we have seen, had obtained possession of the crown of the Turanian year-god Tajaon and of the sun-maiden who accompanied him.

The story begins with the offer of Bijen to go and free the country of the Irmanians dwelling on the Turanian frontiers from the boars which were destroying their crops. Khū-srav allowed him to undertake the task, and sent Gurgān, the pointer of the Great Bear star, to guide him. Bijen on his black (*sheb*) sun-horse Sheb-rung killed a number of wild boars, the beasts of winter slain by so many solar heroes, and after his victory, which destroyed the power of the boar

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[1] Mīlani, *Studi e Materiali di Archaeologia e Numismatica*, vol. i. Puntata i. pp. 77—80: R. Brown, jun., F.S.A., *Aratus Phaenomena*, The Heavenly Display, 388—400, pp. 43, 44, note 4.

Pole Star god and the seven Great Bear pigs, Gurgān, as director of the sun's path, proposed that he should attend the New Year's festival held in Turān close to their camp by Manijeh, Afrāsiāb's daughter. Bijen went thither on his black sun-horse, and when Manijeh saw him she fell in love with him, and sent her nurse to bring him to her palace. When he entered it Manijeh embraced him, took off his armour and kept him in the midst of every possible luxury till she took him in her litter, after stupefying him with narcotics mixed with honey, to her father's court. As Bijen when he destroyed the winter boars was the conquering god of summer, it was as the autumn god that he attended Manijeh's festival at the autumnal equinox, and after it that he fell into the power of the goddess-mother of the sun, which, we shall now see, was the star Corona Borealis, who entertains the dying year-god in his winter rest. He was treated by Manijeh as the unsexed Heracles Sandon when changed into a sexless female after his union with Omphale, the navel goddess of the central altar-fire. The chamberlain found out their union and reported it to Afrāsiāb, who sent Guersivaz to inquire. He found Bijen in Manijeh's apartments, and he who though deprived of his arms still kept his dagger threatened Guersivaz with it. But when he promised him his life he gave up his dagger and allowed himself to be chained and taken before Afrāsiāb, who ordered that he should be executed, but at Pīrān's intercession his life was spared. It was decreed that he should be carried in chains to the pit of the forest country of China, that of the year-god Arjeng, in whose country Kaous was imprisoned, where Rustum found him in Māzanderan, and into which the year descends as into his tomb every winter solstice. Then Bijen was hung head downwards, and over him was placed the stone of Akwan, the ass-god, who buried the sun-god in the southern pit till he was released in spring by the upheaval of the stone of frost which bound the earth and the year produce it yielded in the prison of winter. Manijeh was placed near him as his nurse, and she passed her days begging bread with which she fed him through a hole she made into his prison.

When Gurgān found that Bijen did not come back from Manijeh's palace, and that he had left his sun-horse Shebrung grazing in the forest, he went back to Khū-srav to report his disappearance. Gīv met him before he reached the king, and he told him that Bijen had vanished from his sight when he was hunting the Div Akwan. Gīv doubting the truth of his story took him before Khū-srav, to whom Gurgān presented the tusks of the boars which he said he and Bijen had slain. Khū-srav ordered him to be put in chains and sent Gīv, the shepherd-star Arcturus, to search for his son, and said if he did not find him before the sun-god's midsummer-day of victory on the first of Farvardin (June—July), he would look into his magic mirror-cup, the mirror which was, as we have seen in p. 354, borne by the Mexican leopard-god Tezcatlipoca, and find out where he was. As no trace of Bijen was found before that day the king looked into his magic mirror-cup, divided into seven Karshvares or regions, and not into eight like the Egyptian leopard-map. He found Bijen in a pit in the country of the Kargasers or Vultures (*kargas*), the Polar land of the vulture Pole Star Vega and the summer home of the North-east sun, and he sent Gīv to bring Rustum to free him.

Rustum came back with Gīv, and on his arrival Gurgān sent to him praying him to procure his release, promising that he when free would do all he could to find out and deliver Bijen. Khū-srav released him at Rustum's request, and Rustum then told Khū-srav that he would disguise himself as a salt merchant and take with him seven assistants, Gurgān and Gustehem, the two pointer-stars of the Great Bear, Zengueh, son of Shēūran the Great Bear bow (*shēū*), Gurāzeh the boar (*gurāz*), Rehham and Ashkish, the bearers of the tiger-star banner, and Ferhad the buffalo, the five bow-stars headed in India by the star Hasta, the hand (p. 162).

They went in disguise to Khotan, the capital of Pīrān, who thus appears as the guardian-god of the Polar regions, the home of the world's central fire. There Manijeh visited him, and when she told him where Bijen was he sent to him by her a fowl, the hen-bird of his bow Djāj the sun-hen, and in the bread in which it was wrapped he placed his turquoise signet, which Bijen found and recognised. He sent back Manijeh to Rustum, and she was told by him to tell Bijen that he would release him. She was to collect from the forest a pile of wood, which she was to place at the entrance to his prison and to set fire to it, that Rustum might see where he was and thus to light the fire of the new year. Rustum then went thither with his seven champions, and ordered them to raise the stone of Akwan from the mouth of the pit where Bijen was, but they could not move it, and Rustum raised it himself, but refused to release Bijen unless he forgave Gurgān for betraying him by bad advice. When Bijen consented he drew him from the pit with his lasso and took him, Manijeh, and his seven guardians with him and his army when he went to punish Afrāsiāb.

The meaning of the story which I have partly interpreted in telling it is most clearly explained by the ancient belief in the relations subsisting between the Great Bear the sun-god and the star Ariadne Corona Borealis, which I have already spoken of in pp. 300, 301. This star, here called Manijeh, or the female seed (*mani*), is that lying south of the Great Bear and the Pole Star, into which the sun was believed to retire at the winter solstice. This Iranian sun-god was Bijen, the rider on the black horse of night, who began his eleven-months year at sunset as the successor of the sun-hen of the primitive age, when the year was measured by the setting stars, and the black sun of night of Mexican worship[1]. He the vanquisher of the Turanian year-gods of the Palāsha-tree and of the crowned sun was the emissary of Khū-srav, the divine successor of the original cloud-bird Khu, who, seated on his star-saddle of leopard-skin, circled the heavens on his black horse Bahzad, the striker (*bahz*), inherited from his father Shyāvarshan. He sent Bijen, led by Gurgān the pointer-star of the Great Bear, to kill the star-swine of the age when the Pole Star and Great Bear were worshipped as pigs, and the battle he fought was a variant form of that of the Celtic and Indian sun-gods against the opposing Picts of the age of the Picts of Europe and the primitive mountaineers of India who offered pigs to Rāhu; and his conquest was a Persian variant of the slaying of Twrch Trwyth and his seven pig sons, the seven stars of the Great Bear, by Kilwch and Arthur in order to get the razor, comb and scissors which he wore on his head, and to introduce the age of the eleven-months year, which, as will be seen in Section H, was that of the ceremonial culture of the hair.

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[1] Nuttall, *Fundamental Principles of Old and New World Civilisation*, p. 13.

It was at the end of his year fight with the opposing forces which tried to stop him on the circular journey round the heavens marked out for him by the Great Bear, that he went to see Manijeh, the female seed (*mani*), in the star palace of his winter rest. And to explain this part of the story, which ends by representing him as bound head downwards in a pit covered by the heavy stone of the year-ass Akwan, we must turn to the mythology of the Roman Mundus, or central pit in the earth covered with the Lapis manalis, or black stone of fate, of which the Greek counterpart is the Melas Lithos, the blackstone in front of the statue of Zeus at Olympia, anointed and consecrated with the olive oil of the tree-mother[1] Athene, and which is also paralleled by the sacred black stone of the Caaba at Mecca. In this inquiry we must realise the conception of the year measured by the revolutions of the sun round the Pole when the sun-god was believed to be a prisoner bound by one foot to the Great Bear, like the Greek Ixion and the Mexican Tezcatlipoca, the divine ocelot or leopard, shown by the mirror he carried in his hand to be a variant form of Khūsrav, who saw in it the place of Bijen's imprisonment; and this leopard-god was in Mexican mythology the left-handed leopard who went round the Pole in the left-handed course prescribed for the year-god in the ritual of the Pole Star and Lunar-solar epochs [1].

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[1] Frazer, *Pausanias*, v. xi. 10, vol. i. p. 253.

When Bijen, who doubtless in the original story slaughtered, like Kilwch, the seven imprisoning boars and their Pole Star king, he became, like Kilwch, the god of the new solar era of Khū-srav, the leopard-god with the shining mirror, who rides his black horse on a star-leopard saddle and makes his own way through the stars, following Bijen, the bearer of the banner of the moon on the dark purple sky of night, who points his way through the stars. Bijen the moon-leader of the sun-god is the Persian form of the Greek Theseus the arranger, who to find his way in the Labyrinth of the Minotaur or Bull star in Taurus, measuring the year begun when the sun is in that constellation, had to seek the assistance of Ariadne, the star Corona Borealis, and to abide with her as Bijen abode with Manijeh during the time of his winter rest, which was to last till the raising of the Stone of Fate by the ruling god of heaven, the Persian tree and elephant-cloud-god Rustum accompanied by his Great Bear satellites, allowed the sun-god to set out on his yearly journey.

The belief here sketched is that of all the races who had like the Akkadians in their historical cosmogony pictured the earth as the mother-mountain plateau rising out of the ocean, beneath which was the hollow birth-cave in which in the Mexican Sia Creation story Sus-sustinnako, the weaving Pleiades, had created Now-ūtset, the buffalo-mother of night, and Ūt-set, the deer and corn-mother of day. Ūt-set, after she had slain Now-ūtset and cut off her head, was driven from this subterranean retreat by the irruption of the ocean, and emerged on the corn-growing surface of the earth by the hole made by the male locust

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[1] Nuttall, *Fundamental Principles of Old and New World Civilisation*, pp. 10—12.

Tsika and Tushi the badger, accompanied by the deer and the buffalo. With them came also the beetle, the Egyptian year-god to whom Ūtset gave the star-bag, and the American mother-bird the turkey, and in its ascent the beetle lost many of the stars out of the bag and only brought with it the Pleiades, the three stars of Orion's belt and the Seven stars of the Great Bear[1].

Over this terrestrial plateau was the Val-halla or heavens' tent of the gods of the Edda who sat under the mother-ash-tree Yggdrasil of the ash-born sons of the eleven-months year, and it was in a similarly conceived hall that the Greek gods were depicted looking down on the black stone, that which in the Edda covered the abyss of Mimir's Orion fountain, into which its midmost central root penetrated; and this abyss was the Roman Mundus, the underground cave of Akkadian, Mexican, Greek, Roman, and Scandinavian mythology. In the centre of these gods as depicted at Olympia was the golden statue of Zeus, and on the front of the pedestal on which it stood was depicted the crowning of Aphrodite by Persuasion as she rose as the sea-born goddess from the primæval mother-sea. On her right and left were three pairs of gods; those on the right being Zeus and Hera, Hephaistos and a Grace, Hermes and Hestia the god of the pillar and the fire-goddess of the national hearth; on the left Apollo and Artemis, the wolf (*Lukos*) god, and the Great Bear goddess, twin parents of the yellow race born on the Lycian yellow river Xanthus, Athene and Heracles, Amphitrite the sea-goddess, and Poseidon; and on the right of these six pairs was the sun-god in his chariot, and on the left the moon riding a mule; and both these symbolic pictures refer to the eleven-months year, as it was then that Poseidon first harnessed the sun-horses to the sun-chariot, and that, as we have seen in p. 469, the ruler of the year drove or rode a mule the successor of the sun-ass of the cycle-year[2].

[1] Hewitt, *Ruling Races of Prehistoric Times*, vol. ii. essay ix. pp. 248—260.

[2] Frazer, *Pausanias*, v. xi. 8—10, vol. i. p. 252, iii. p. 543.

The Mundus covered by the black stone on which these gods looked down was the underground home of life described above, and this in Roman and Celtic mythology became the underground temple of Consus the seed-god, where the materials of both animal and plant life born from the mother-plant were stored, and the Celtic temple of Llyr, the sea-god of the Southern Ocean. This became in ecclesiastical architecture the crypt, originally the underground chamber of the temple shrine of the god of life, the building evolved from the gnomon stone which became the church tower and spire.

In astronomical mythology this Mundus was the star Corona Borealis, the burial-place of the sun-god of the old year and the birth-place of his successor, who emerged from it as the rising sun of the new year when the stone of destiny which imprisoned him was removed. And this stone, which was that on which the ancient kings as earthly representatives of the rising sun stood at their Coronation, became the holy national stone of Rome, Greece, and the Arabian pillar worshippers, and was also that on which the Assyrian king Marduk-iddin-akki is represented as standing with his year-bow in his left hand and his sceptre in his right[1]. The English Coronation stone of Scone in Westminster Abbey, on which the Coronation chair is placed, and the king's stone, on which the kings of Surrey were crowned at Kingston, are surviving relics of this very early creed.

The pit in the Roman Forum covered by the stone of consecration was a round orifice on the Palatine hill, the central womb or navel of the state into which the fruits of the earth were thrown as seeds to be returned with usury by a plentiful harvest sent by Dis and Proserpine, to whom the pit was sacred. This covering stone was raised three times in the year, on the 24th August at the festival of the Mundus Patet, which occurred between the Consualia of the god Consus held in his underground temple on the 21st August, the Vulcania of the 23rd, when fish were offered to the underground sea deity, and the Ope Consivia of the 25th, when the Vestal Virgins and Pontifex Maximus worshipped the national fire in the Regia, the original national birth-house. It was a mid-year festival of a year beginning in February—March, when, as we have seen, the eleven-months year began in one of its forms[1].

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[1] Milani, *Mundus e Templum Reale Academia del Lincia*, vol. x. v. May, 1902, pp. 18, 19, Fig. *Locus Sacer Mundus e Templum*, vol. ix. p. 6.

The Mundus was also opened on the 5th October, apparently in connection with the sacrifice of the new-year-horse on the 15th, and its third opening on the 8th November was a part of the festivities of the Ludi Plebeii and the goddess Feronia held on the 13th as commemorating the original November year of the Pleiades.

When Bijen, the new-born sun-god delivered from the womb of death and birth, went forth on his yearly task, he went northwards as the conquering god of spring, with Rustum, the tree and elephant cloud-god, who freed him. They both sacked the palace of Afrāsiāb and utterly defeated his armies, and then they all came back to Khū-srav's capital, whence Rustum went home.

The Turanians again invaded Irān immediately after Bijen's return and his marriage to Manijeh, and in the war that followed Gīv, the wolf-star Arcturus, gave Bijen Shyāvarshan's horse and armour, and wearing these he slew Hūmān, brother of Pīrān, god of the Hūm cypress-tree, his valiant (*nesth*) brother Nestchem, and took the Turanian black flag[2].

Both parties now asked for further reinforcements, and negotiations for peace were begun by Pīrān, but Gūdarz refused his terms, and both Afrāsiāb and Khū-srav resolved to command their armies in person. But before they came Pīrān and Gūdarz decided to fight the battle between the two armies in a contest of eleven warriors on each side, or in other words in a trial of strength between the rulers of the Turanian and Iranian years of eleven months, which was that of Shyāvarshan, the uniter of the two countries, and was probably originally, as we have seen when adopted as an agricultural year of 363 days by communities such as the Telis and Kandhs of Orissa, merely a method of reckoning the year which was more nearly correct than the 360-days year of Orion and the Pleiades, and very nearly coincided with the lunar year of thirteen months and 364 days. This was probably the year of the Turanian imigrating farmers, and did not, like the Iranian year, introduce other stellar factors into the reckoning than the stars of the Great Bear which ruled all years of this period.

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[1] W. Warde Fowler, *The Roman Festivals*, Mensis Sextilis, pp. 206—214; Hewitt, *History and Chronology of the Myth-Making Age*, chap. vii. sect. e, The Roman gods of the year of eight-day weeks and the year of Lug, p. 448.

[2] Mohl, *Livre des Rois*, vol. iii. Kai Khosrou, pp. 376—389.

The list of the champions chosen on each side was as follows :—

Iranian.	*Turanian.*
1. Gīv, son of Gūdarz the star Arcturus.	Gerūi Zerah, slayer of Shyāvarshan.
2. Feribūrz, son of Kaous.	Kelbad, son of Wiseh or Vīsākha.
3. Rehham, son of Gūdarz, a Great Bear star.	Barman, son of Wiseh or Vīsākha.
4. Gurāzeh, the wild boar (*gurāz*) the Pole Star, and also a Great Bear Star.	Siamak.
5. Gurgān, son of Milad the youth, a pointer-star of the Great Bear.	Anderiman.
6. Bijen, son of Gīv.	Rūhin, son of Pīrān, god of the year-path (*rūh*).
7. Zengueh, son of Shēūran, god of the bow (*shīū*), and a Great Bear Star.	Aukhast.
8. Barteh.	Kehrem.
9. Ferūhil.	Zengouleh.

Iranian.	*Turanian.*
10. Hedjir, the warder (*hegr*), son of Gūdarz.	Sipahram.
11. Gūdarz, son of Keshwand the tortoise (*kesho*), the Pole Star Vega.	Pīrān, son of Wiseh or Vīsākha.

In the Iranian list we have Rehham, Gurāzeh, Gurgān and Zengueh, who are certainly Great Bear stars, and to them may be added Feribūrz, son of Kaous, who bore the Great Bear banner of Kaweh, and perhaps Hedjir, a son of Gūdarz, who is the Pole Star Vega while Gīv is Arcturus, and I have no doubt the whole number are stars. Ferūhil, who, like Gurgān, fought with the Great Bear bow, having killed his opponents with his arrows, is also apparently a star-god. In every battle the Iranian champion was the conqueror, and the most notable combats are those between Gīv the wolf-star Arcturus and Gerūi Zereh, Bijen and Rūhin, and Gūdarz and Pīrān. In the first Gīv took Gerūi Zereh prisoner and delivered him to Khū-srav, who ordered his instant execution as the murderer of Shyāvarshan, and the killing of the slayer of the sun-god parallels that of Lugaid, who slew Cu-chulain by Conall Cernach Cu-chulain's foster brother[1], the Celtic form of Khū-srav as Cu-chulain was the Celtic form of Shyāvarshan. Rūhin, who was slain by Bijen, was the son of Pīrān, whose name shows him to have been like Bijen a god of the year-path (*rūh*).

The final contest of the series between Pīrān and Gūdarz took place in the evening after the vanquished Turanian had fled. The last arms they used were bows and arrows, the weapons of the Great Bear god. Gūdarz the Vulture star Vega fatally wounded the year-horse of Pīrān and forced its rider to fly on foot to the top of the central earth mountain, the home of the Pole Star. Gūdarz followed him thither, and after Pīrān had wounded him with his dagger which he threw at him, dealt him his death-stroke with his javelin, which pierced the only penetrable point of his body, that above his liver, the seat of life of the gods of the age we are now dealing with, when the year-god descended at his annual death into the pit of destiny, and when in Chaldæa and Etruria temples were erected to the liver of the sun Ram who opened the cycle-year at the autumnal equinox[1].

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[1] Hall, *The Cu-chullin Saga*, pp. 260—263; Rhys, *Hibbert Lectures for* 1886, lect. v. p. 471.

Lebhak and Farshidwand, brothers of Pīrān, the fourth and fifth sons of Wiseh or Vīsākha, the god of the Pleiades year, succeeded to the command of the Turanian armies after the death of their brethren Pīrān, Hūmān, Barman and Kelbad. They at once retreated to Turān, where they hoped to find in the reinforcements brought by Afrāsiāb such an addition to their army as would enable them to defeat the victorious Gūdarz, and the first Iranian troops brought by Khū-srav. Kustehem, son of Nodar or Neotara the new star, and, as we have seen, one of the pointers of the Great Bear, followed them, and was himself followed by Bijen, and they as star warriors had apparently no human troops with them. Bijen was the year-god travelling the sun-path shown him by Kustehem, and the quarry they hunted were the star-gods of the Pleiades year represented by the sons of Vī-sākha. Kustehem killed Lebhak and Farshidwand, the last of the brotherhood, but was so grievously wounded that after the combat Bijen had great difficulty in saving his life and releasing him from the year-pit into which he had fallen.

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[1] Mohl, *Livre des Rois*, vol. iii. Kai Khosrou, pp. 464—468. For the significance of the liver of the year-god of the cycle and eleven-months year, see Milani, *d'Arte le Religione Pre-ellenica Studi le Materiali de Archaologia le Numismatica*, vol. iii. pp. 67, figs. 308, 308a, 309, 309a, where plans are shown of the Chaldæan and Etruscan temples of the liver of the sheep slain as the year-god of the epoch when the sun entered Aries at the autumnal equinox. This was the age of the consecration of the year-pit with the black stone of fate. It was with the fumes of the burnt heart and liver of the creating fish of the Tigris that Raphael in the story of Tobit drove away the stone (*ashma*) god Asmodeus, or Ashmadeva, when he came to devour Tobias, the sun-god, on the night of his wedding to Sara, the cloud-mother, who had before married seven husbands, the seven stars of the Great Bear, who had been successively devoured by the destroying god of the age when the passage of time was reckoned by the shadows cast by the gnomon stone (*áshma*). Hewitt, *History and Chronology of the Myth-Making Age*, chap. vii. sect. 13, The Story of Tobit and Jack the Giant Killer, builder of the altar of the eight and nine-day weeks, p. 412.

The story of this campaign conducted by the star leaders of the wolf-race without the intervention of Thous (Orion) or Rustum ends with the solemn burial by Khū-srav of the Turanian champions of the eleven-months year, the execution of Gerūi, Shyāvarshan's murderer, and the reception by Khū-srav of the recovered Kustehem brought back by Bijen, whose career as an independent sun-god, who had been the leader in all the last campaigns of the wolf-race, was now ended by the defeat and death of Pīrān and his brethren the champions of the Turanian eleven-months year.

We have now reached the story of the final defeat and death of Afrāsiāb the Turanian king, the last act but one in the historical drama of the life and death of the conquering sun-god Khū-srav, the rider on Bahzad, the black horse of night. In this campaign Khū-srav himself led the Iranian army, and thus appeared as the Charioteer star Capella in Auriga, the constellation called Askar the goat by the Akkadians, and by Aratus ὠλενίη ἄιξ[1], the goat on the arm (ὠλένη), of which he bore the mark on his arm by which he was recognised by Gīv as the goat-star Capella of the goat on the left wrist which marked the Greek Olenian Poseidon.

As leader of the Turanian army Afrāsiāb pitched his tent in the centre of the camp, the place of the Pole Star, and with him were his two sons his chief lieutenants; Pashang, the eldest of these, was the re-incarnation of Pūshan the barley-god, father of Minu-tchir and Afrāsiāb, also called Shideh, the god of light. His brother was Djehn, the darkness, so that the army was ruled by the Pole Star god with his adjutants the gods of day and night, and as it was the army of the year-god of the age when time was reckoned by the apparent movements of the night stars, the soldiers dwelt in leopard-skin tents[2].

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[1] Aratus, *Phainomena*, 164.

[2] Mohl, *Livre des Rois*, vol. iv. Kai Khosrou, pp. 16—22.

The war began when the sun was in the sign of the Ram Aries with a duel between the Turanian Pū-shan or Shideh, the god of day, who had received from his father an impenetrable cuirass and a magic steed, and the Iranian sun-god Khū-srav on his father's black horse Bahzad. They first fought on horseback, but when Shideh's horse was exhausted, he proposed to Khū-srav that they should fight on foot, and on Khū-srav's consent they wrestled together, when Khū-srav overthrew him, broke his bones and killed him.

The preparations for the general action which followed began when the sun was in Taurus and continued till it entered Cancer, and as the fight between Khū-srav and Shideh took place when it was in Aries, the traditional astronomy followed by Firdusi is that of the sunward course of the sun, and not the retrograde zodiac of the eleven-months year[1]. The year thus measured by the bards of the age of the sun-wise Zodiac as beginning with the sun in Aries and advancing to Cancer, is almost certainly the traditional year of the sun-god Khū-srav, who, as we have seen, crossed the Bridge of the Gods to begin his year's course in January—February. He took the year-castle of the Pole Star when the sun was in Leo in February—March, about 12,500 B.C., and it was then he lighted the Adhar-Gūshasp fire. During the first period of his career his armies were almost constantly defeated, and it was not till Bijen took the sun-crown from Tajaon and captured his sun-maiden, Rustum destroyed the power of the Turanian wild-ass-god and rescued Bijen from the pit of destiny in which he was confined by this god's stone of Fate, that the Turanian champions of the eleven-months year were finally defeated and slain.

The new year when Khū-srav first appeared as the Goat star Capella, the chief Iranian Champion, began when the sun was in Aries with the death of the Turanian day sun, the god of the sun born of night, who in all the earlier solar Mythologies died at the winter solstice to be born again as the sun of the new year. Hence the new year beginning when the sun was in Aries and reaching Cancer at the vernal equinox was one dating from the time when the sun entered Taurus from Aries at the winter solstice, about 10,700 to 8,200 B.C., and this was the period succeeding the rule of the Pole Star Vega represented by the Iranian Gūdarz and the sons of the wolf and the Turanian sons of Vī-sākha, and began the traditional golden age of sun-worship when the sun was in Hercules, about 10,000 B.C.

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[1] Mohl, *Livre des Rois*, vol. iv. Kai Khosrou, pp. 24—38, 24, 50, 51.

This period in Persian chronological history corresponded with that which began in India with Pārsva, the twenty-third Tīrtha-kara, born, as we have seen, about 11,000 B.C., when the sun was in Libra in Vī-sakha (April — May), about 11,000 B.C., and which coincided with the solemn New Year's feast of the Zend fire-worshippers held in Ardibehist (April—May), which reproduced that of the foundation of Si-awush-gard, Shyāvarshan's Indian capital, in that month, and which in the Chronological history of Zend ritual succeeded Khū-srav's first fire-festival of Adhar-Gūshasp held on the 9th day of February—March, and which became in the later ritual that called Hamash-pat-maēdhya, celebrated on the last five days of Spendarmad (February—March).

The battle inaugurating the new epoch beginning when the sun was in Cancer at the vernal equinox (March—April) began with an encounter between a Turanian division led by Djehn, the darkness, and the Iranians under Karen, the horned moon-god. In this the moon-champions of the light of the lengthening day completed the defeat of the Turanian army of darkness, and Afrāsiāb was carried off the field by Guersivaz (Keresa-vazda) and Djehn, who would not allow him to fight Khū-srav single-handed. Khū-srav as the conquering sun going northwards crossed the Ji-hun in pursuit of Afrāsiāb, and Kustehem, the pointer star of the Great Bear, defeated the Turanians on the Galzariūn, the Jaxartes or Syr Daria, whence Afrāsiāb retreated to Gange-Behisht, her northern palace, followed by Rustum. Khū-srav joined Kustehem on the Galzariūn and heard of his victory, and their united forces marched to Gange-Behisht. There Khū-srav divided his army into four divisions commanded by Rustum, Kustehem, Gūdarz and himself, each division attacking one side of the city. The first to enter the fortress was Rustum, who planted on the wall the flag of Kaweh, the standard of the Kayanides, sons of the star (*kayan*). Guersivaz and Djehn were taken prisoners, but Afrāsiāb escaped, raised an army in Khoten, and appealed to the Chinese for help[1]; but when he was finally defeated by Khū-srav he became a solitary fugitive, and hid himself in a cave near the temple of Adhar-gūshasp, whither Kaous and Khū-srav had gone. Hūm, the god of the parent cypress-tree (*hum*), the Soma or Haoma god ruling the centre of the earth, found him, and first kept him bound in his cave, the year-pit under the root of the mother-tree, but when he allowed him to go free he threw himself into the lake Kandjest, as Hūm told Gūdarz the vulture-star when he met him on the shores of the Chaechasta lake Urumiah of the Zendavesta at the foot of the mountain where his cave was. It was there that he was searching for Afrāsiāb when Gūdarz met him, and hence he went to report what he had heard to Kaous and Khū-srav at the Adhar-gūshasp temple. They went to the lake, taking Guersivaz with them, and when the latter appeared on the edge of the lake below Hūm's cave Afrāsiāb, who as the dying year-god had betaken himself to the constellation of Pisces, rose out of the water and was captured by Hūm, to be slain by Khū-srav, who with Kaous ordered the execution of Guersivaz (Keresavazda), the trident god[2].

This death of the Turanian leaders of the trident worshippers and offerers of human sacrifices finishes the chapter of Persian history which tells the national story in the symbolic astronomical imagery of the Kushika wolf-race, called the Kayanides or sons of the stars (*kayan*), and represented in traditional history as stars. They were the setters up of the ziggarats or astronomical towers of observation for which the Chaldæan lands were famed. They first entered Persia as ruling conquerors in the beginning of the reign of Kaous, when he made Milad the youth, father of Gurg-ān the wolf-(*gurg*) pointing-star of the Great Bear, the vice-gerent of his kingdom when he went to Māzanderan to free himself from the ancient subordination of the sun-god to the stars of the Milky Way, and to trace out for the year-sun-god a path through the heavens marked by the Nakshatra stars which he was to follow in the retrograde circular course of the Great Bear.

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[1] Mohl, *Livre des Rois*, vol. iv. Kai Khosrou, pp. 152 ff.

[2] Ibid., pp. 162—168.

This wolf-race, which ultimately in one of its many branches became the Guelphs of Europe, is that known in Greek mythological history as the sons of Apollo, the Lycian wolf born on the yellow river Xanthus, with his twin sister Artemis, the Great Bear goddess. Their traditional parent was Deucalion, the god of the wet (*δευω*) time, the flood-god, and Pyrrha, the fire-goddess begotten from the stones they cast, the gnomon-stones, creating by this record of the lapse of time their children. They when born were led by the howling of the wolves to the Lykoreia wolf-grove on Parnassus, that of their mother-trees[1]. These people were the worshippers first of stone and afterwards of wooden pillars embodying their visible conception of the sun-god who measures time by the shadows he casts, the children of the Egyptian and Asia Minor goddess the sun-hawk, the goddess Hat-hor, the mother of Horus, the kawk-headed sun-god, and the patroness of the mining races who have left behind them at the turquoise mines at Sarabit at Khadem, near Sinai, a series of historical monuments of their worship in the stones and inscribed pillars, the Hebrew Bethels or God-houses surrounding the temple of the goddess, some of which date from an earlier period than that of the first Egyptian Dynasty. Near these pillars were found the ancient cells in which worshippers who sought inspiration from the pillar-god in dreams used to sleep, and the temple itself, built as an extension of the cave originally sacred to the mother-goddess of Asia Minor, Cybele, who became Hathor, is not built according to the plan of the Egyptian temples of the same age but according to that of a Mahommedan Mosque, only instead of having its entrance at the south end, like the Sabæans and Mahommedans, its shrine is at the north end, the cave shrine was at the east and the door at the west[1], and thus it differs from the Phœnician temples in Mashonaland, which have, like the British Druidic temple at Stonehenge, the main entrance to the north-east, through which the rays of the rising sun of the summer solstice fall on the altar, and from the Buddhist temples, all of which have their door to the east, an arrangement reproducing that of the Indian Prashina Vamsa, or Eastern hall, which was entered from the Sadas or priest's house to the East[2].

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[1] Müller, *Die Dorier*, bk. ii. chap. vi. par. 8, pp. 305, 306.

The orientation of this temple with its door to the west proves conclusively that these people did not, like the worshippers of the rising sun who entered the temple with its rays, look on the sun as the god of day, but they worshipped the sun-mother, the goddess of night, and it is their orientation which has descended to us and has placed our church doors at the west.

These worshippers of Apollo as the wolf-god were the successors of the still earlier Pelasgian sun-god Apollo Smintheus, the mouse (σμίνθος) god of the worshippers of the god of the birth-cave in which the earlier gods of the age of the worship of the Cretan mud-god Tān were believed to dwell; and it was from Crete that, according to Greek tradition, Teucer the archer, whose daughter married Dardanus, brought the worship of Apollo Smintheus to

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[1] Flinders Petrie, Lecture on the Egyptians in Sinai before the Oxford Architectural and Historical Society, May 24th, 1905.

[2] Hewitt, *Ruling Races of Prehistoric Times*, vol. ii. essay viii. pp. 158, 168—174; Bent, *The Ruined Cities of Mashonaland*, chap. v. pp. 151, 164, 165, 166; Waddell, *The Buddhism of Tibet*, pp. 257, 287.

Troy[1], of which city he became the first king, and gave the Trojans the name of Teucri. Thus his reign as the Great Bear archer-god is coincident with that of the worship of the mouse-god.

These mother-wolf worshippers of the pillar-sun-god and his hawk mother, who looked on the Great Bear not as the heavenly archer but as the revolving bed of the sun-god, ruled Persia during the reigns of Kaous and Khū-srav, who was found in hiding among the stars and installed as the new ruling star Capella in the Constellation of Auriga, which succeeded the Great Bear as the directing star of the year.

The memory of the rule of this race who came to Persia from Asia Minor is preserved in the names of the country lying to the south-east of the Caspian Sea, called Gurg-ān, the Māzanderan of the earlier Persian geographers, the Hyrcania of the Greeks and Romans. It is watered by the wolf (*gurg*) river Gurg-ān, and its people are called Hyrkanii by Herodotus vii. 62. He describes them as farmers and irrigators who share the water of the river flowing through the country which he calls Akes and is now the Gurg-ān. He says they were armed like the Persians, and that they led the Germanioi, whom he calls ploughers (ἀροτῆρες), and who gave their name to the Persian province of Kerman, separated from Hyrcania by the Salt Desert. The motherland of these northern ploughing farmers was that of the sons of the German pine-tree sacred to Cybele. This tree was born, according to Finnic Legend, from the hairs of the wolf, and it was under the mother-tree of the wolf-race that the bear-father was nursed by his maiden mother the Great Bear Constellation, the Greek Artemis[2].

They were the Bersarker warriors of the Bear (*ber*) shirt (*sark*) who led the hosts of the North to victory. Their gods in the Edda were Loki, the fire-wolf, whose sons were Fenrir the wolf and the Mid-gard serpent placed as a girdle round the centre mother-mountain of the earth both in the Edda and in the Kushika creed of the northern god Vasu, brought with the worship of the trident into India (pp. 234—240). The wolf-gods were those of the dwarf Iberian races, makers and drinkers of mead. It was from the blood of the she-wolf mother that Sig-mund gained his superhuman strength, and it was as wolves that he and Sinnfiotli, the northern form of the Persian Sohrab, roamed the world. This wolf-inspired god was the father of Sigurd, the rider on the cloud-horse Grani, reproduced in the black sun-horses of the Persian wolf-race.

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[1] Hewitt, *History and Chronology of the Myth-Making Age*, chap. vii. sect. a, The Bull of the Sun-god born from the Thigh, p. 404; Smith, *Classical Dictionary*, Teucer, p. 754.

[2] Abercromby, *Magic Songs of the Finns*, iii. (c) Folk-Lore, vol. i. no. i. March, 1890, pp. 27, 28.

The Zend land of these fighting northern ploughing farmers is called in the Zendavesta Vehrkana, watered by the river Khnenta. It is described as the ninth of the sixteen lands created by Ahura Mazda, and its inhabitants are said to be Sodomites who indulged in unnatural crime, a vice of Central Asia[1]. The name Vehrkana means, like Gurgān, the land of the wolf, the Sanskrit Vrika, Lithuanian Wilkas, Russian Volk, Icelandic Ylgr. These sons of the wolf came from Hyrcania to India as the leaders of the armies of the Vedic king Su-shrava, the Persian Khū-srav, son of Shyāvarshan, the black (*shyāva*) sun-god of night, the Shyāva of Rig. i. 117, 24, called Hiranya-hasta with the golden hand (*hasta*). He was the son of the wolf-goddess Vadhri-mati, mother of the sexless (*vadhri*) son whose sexless father was Rijr-ashvan, the upright (*rijr*) horse, the gnomon-stone, and it was as leaders of this wolf-born sun-god that the Ashvins, the stars Gemini, ploughed the barley-sown land with the wolf (*vrika*) plough, the stars of the Great Bear, and first brought barley from Asia Minor to India[2].

Kaous died shortly after he and Khū-srav returned from the slaying of the Turanian leaders, and Khū-srav did not long survive his death and his own surrender of the throne, for which he said the time had arrived. He gave the rule of India to Rustum, and declared Lohrasp, whose history will be told in Chapter VI., his successor. He disappeared into the mountains accompanied by Thous, Gīv, Feribūrz, Bijen and Kustehem, where they all perished in the snow as the dead rulers of the mythology of the fixed star rulers of the age of the lunar solar reckoning of time governed by the guiding stars of the Kushite race, Orion, Arcturus, and the Great Bear[1].

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[1] Darmesteter, *Zendavesta Vendīdād Fargard*, i. 12, Sacred Books of the East, vol. iv. p. 7.

[2] Rig. i. 116, 13, 16, 117, 16, 17, 18, 21, 24.

G. *The Horses and Chariot of the Sun.*

In the history of the cycle-year and of this year of eleven-months we have met with two descriptions of the sun-god's annual circuit round the heavens. In the first the year-sun is not a male god but the sun-maiden wedded to the sexless moon-god, who with their ten sons become the gods of the eleven-months year. She is taken round heaven in the three-wheeled car of the Ashvins, who were first day and night, but had become the twin stars in Aries. In the eleven-months year, as framed by the northern horse worshippers, the sun-god rides round the heavens on the black horse of night. But in order to understand clearly the meaning of this imagery we must go back to a much earlier age, when the idea of the moving car of heaven was first introduced into national history. In the primitive age, when the Indian year of two seasons was measured by the monsoons, the advent of each period was heralded by a serried array of clouds which brought the seasonal rains of North-east and South-west monsoon. These clouds were first likened to birds, but when Indra, who was first the eel-god, became the Indian Buffalo-cloud which brought the rains, he is always depicted in the Rigveda as driving two fawn-coloured or tawny stallion horses (*hari*) in his raining car the cloud, bearing thunder in his arms[1]. These horses are not only driven by Indra but also by Vāyu, the wind, Tvashtar, the god of the year of two (*tva*) seasons, and by Ribhukshan, the Ribhu of the winter season, who also ruled the autumn[2]. They are made by the Ribhus, the creators of the seasons, who made them when they made the cups of the seasons and created the year-calf out of the skin of the cow of the dead year[3]. They are said to be like the sacrificed sun-horse of the eleven-months year, who is said to have succeeded the ass[4]; and they have peacocks' tails and peacocks' hair[5].

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[1] Mohl, *Livre des Rois*, vol. iv. Kai Khosrou, pp. 168—219.

From these pictorial descriptions it is clear that the tawny horses who draw the cloud-chariot are active agents in promoting the progress of the year, and that they are the precursors of the storms of its two seasons beginning with the North-east and South-west monsoon and of each step forward made by the ruling god of the year. In the peacock imagery in which they are described we see that they are star-studded like the tail of Hera's peacock, which replaced Argus with the hundred star eyes, slain by Hermes, god of the pillar. Hence it seems certain that they denote the two tawny twilights, that of morning beginning the day and of evening ushering in the night. Matali their driver is in the Hymn to the Dead, Rig. x. 14, 3, said to be the god of the Kavyas, that is of the Kavi Kashiki kings, the worshippers of the divine ape (*kapi*, *kabi*), while Yama the twins, the Ashvins, are said to lead the Angiras, the offerers of burnt-animal victims, and they represent day and night, while Matali's steeds are the dawn and the gloaming.

With these horses of Indra's chariot the steedless self-moving Pushpaka or flowery (*pushpa*) car of Rāma and of Kuvera, the god of the South, is intimately connected, for it was on it that after defeating and slaying Rāvana from Indra's car, Rāma, reunited with Sitā, who had become the moon-goddess, began his year's journey as the conquering sun-god, coming from the South at the winter solstice and bringing with him the flowers of spring[1].

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[1] Rig. i. 62, 2, i. 177, 3.

[2] Ibid., iv. 46, 3, vi. 47, 19, x. 93, 8.

[3] Ibid., i. 111, 1, iii. 60, 4.

[4] Ibid., i. 162, 21.

[5] Ibid., viii. 1, 25, iii. 45, 1.

This unhorsed car and that drawn by the tawny horses of the morning and evening twilight was followed by the long-eared horse or ass of Indra, which was raised from the ocean by Vāsuki, the god Vasu, when he as the Great Bear Nāga, the hooded-snake, made Mt. Mandara, the mother-mountain of the Kushika tortoise race, revolve[2]. In the Bundahish he is described as three-legged, with six eyes, nine mouths, two ears and a horn, that is as the six-eyed god seeing over the four horizontal quarters and the zenith and nadir of space, who rules the three-years cycle-year with its nine-day weeks, and its horn represented the lunar crescent which ruled this year, during which, as we have seen in pp. 320—325, the ass drew the three-wheeled car of the Ashvins. It is also said in the Bundahish to be the most efficient helper of Tishtrya Sirius in raising water from the ocean[3]. It is this ass which appears in Greek Mythology as the bearer of Silenus, the goat-legged Satyr who follows the leopard-drawn car of Dionysos, depicting the creed of the age which traced the path of the sun through the stars, the spots of the heavenly leopard skins, and who appears in Virg. Ecl. vi. as the teller of past history told in the symbolic forms of the ancient myths. This ass appeared in early stellar astronomy in two stars in Aratus Diosēmia 160—176, the Onoi of the North (Boreas) and of the South[4]; and these stars are identified by Mr. R. Brown, Junr., with θ and η Cancri, ϵ Cancri being the manger

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[1] Mahābhārata Vana (*Draupadī-harana*) Parva, cclxxxix., pp. 854—862.

[2] Mahābhārata Ādi (*Astika*) Parva, xvii., xviii. pp. 78—81.

[3] West, *Bundahish*, xix. 1—12, Sacred Books of the East, vol. v. pp. 67—69.

[4] R. Brown, jun., F.S.A., *Primitive Constellations*, vol. i. pp. 15, 16, 360, Allat, Lib. Nangarn; Eggeling, *Shat. Brāh.*, vi. 3, 2—8, Sacred Books of the East, vol. xli. p. 205.

(Gr. φάτνη) of the two asses, and Cancer is, as we have seen, the constellation of Pūshan, whose mate is said to be in the Shatapatha Brāhmana the ass travelling through the sky; and it was from this constellation that the sun-god Rāma issued as year-king at the winter solstice in the month of Pūsh (December—January) to begin the cycle-year of the sun-ass. In tradition the ass survives not only in the above instances but also in the ass's ears of Midas the Phrygian king, which are reproduced in the Indian form of the long ears of the horse Ucchaishravas in the Welsh and Irish stories of March ap Meirchion, the horse (*march*) son of Meirchion, and Labraid Lorc with the swift hand on the sword, who both killed every barber who shaved them for fear they should reveal the secret that they had ass's ears, and they both, as I have shown elsewhere, prove that the original sun-ass of the barley-growing and eating Goidels, whose land-tenures I have sketched in p. 429 ff., was succeeded, as we are also told in the Rigveda i. 162, 21, by a Brythonic sun-horse[1]. Also the succession of the goat, ass and horse in ritualistic time measurement is proved in many places in the Brāhmanas, especially in the search for the place where the earth is to be taken for making the bricks for the fire-altar built near the close of the Vedic age, in which symbolical quest they all assist[2]. This sun-ass also appears in the Egyptian Book of the Dead in the first hymn to Ra, the sun-god, rising as "Khepera the creator," the beetle-god of the Egyptian thirteen-months year, whose path (v. 9) has been written down for him by Thoth, the moon-god, and Maat, the Pole Star Vega. He is the successor of the snake-fiend Sebau, whose arms (v. 10) have been bound in chains and his feet hacked off by the god of the summer, whose victory was gained in the sixth month of the twelve year-gods of Sah (Orion), whose year began at the winter solstice, and who defeated the winter fiends at mid-summer. This new sun-god Ra, who is in this hymn starting as the god of the thirteen-months year succeeding that of Sah (Orion), prays that he may smite the ass of winter, the ass which is in Chap. XL. eaten by the original snake-god, there called the eater of the ass, and in Chap. CXXV. 12 the year-ass is said to have spoken with the holy cat of the Persea tree in the house of Hapt-re, the enshrouding (*hapt*) door (*re*), the year-pit[1].

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[1] Hewitt, *History and Chronology of the Myth-Making Age*, chap. v. pp. 201—203; Rhys, *Celtic Folk-Lore*, vol. i. pp. 231—233, ii. pp. 435, 437, 480, 499, 572; Ibid., *Arthurian Legend*, pp. 356, 357, 378—380; Ibid., *Hibbert Lectures for* 1886, lect. v. pp. 460—463, lect. vi. pp. 589, note 1, p. 591.

[2] Eggeling, *Shat. Brāh.*, vi. 3, 2, 7, 8, 9, Sacred Books of the East, vol. xli. p. 205.

This ass of the age of the cycle-year was succeeded by the mule of that of eleven months, that which drew the chariot of Duryodhana, the leader of the eleven-months year of the Kaurāvyas. This mule appears in Tibetan mythology as a chestnut-coloured animal, the offspring of an ass and a winged mare, who carries the goddess Paldan lhamo, the Hindu goddess Srimati Devi, the time goddess Kāli, to whom human sacrifices were offered. She sits on a saddle made of the skin of an ogre, the Ugras of the age of the eleven-months year, and her crupper and bridle are snakes. She carries a string of skulls in her left and a Dorje or triple year-thunderbolt in her right hand. She is the goddess to whom mice are sacred, so that she traces back her origin to the age of the mouse Apollo, who preceded the wolf-god, and she is the goddess of the Tashi-Lamas of the Bombo sect of the thirty-three gods[2].

The mule she rides, whose mother was the winged mare, was the offspring of the flying black barley mare Yavadiya, the horse of Guga, who in Hindu legend is the chief of the five Pirs worshipped all over northern India, and especially by the Telis, who represent the original five days of the week[3]. He is the god of Gugal or aromatic resin yielded by the eagle-wood tree of the Chams, which was, as we have seen in p. 378 ff., the original sacred incense resin of north-eastern India, the worshippers of which were ruled by the Nāga snake-king of Agroha in Rajputana. This was the birth-place of the great commercial caste of the Agurwalas, whose name is apparently derived from the incense resin tree called in Sanskrit Agura. Their birth traditions go back to the very earliest beginnings of national history, for their caste father was especially protected by Lakshmi, the goddess of boundaries (*laksh*), on condition that he and his descendants should always keep the Dibāli festival held at the new moon of Khārtik (October—November), when the Pleiades year began. His patron goddess procured for him in marriage two daughters of the Nāga Raja with the stipulation that the children of one of them should trace their descent to the father, and that those of the other should follow the old matriarchal rule of female descent, so that the caste represents the union of the northern patriarchal and the southern matriarchal races[1].

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[1] Budge, *Book of the Dead*, Introductory Hymns, i. 2, 9, 10, 14, xvii. 20, xl., lxiv. 22, 23, cxxv. 12, pp. 3, 4, 54, 91, 114, 197, note 1.

[2] Sarat Chundra Das, *Journey to Lhasa and Central Tibet*, pp. 158, 159.

[3] Crooke, *Popular Religion and Folklore of North India*, p. 134.

Guga Pir is a special god of the Agurwalas of the east of the North-west Provinces, who celebrates his festival, at which the black flag of the black horse of night, which was the flag of the Turanians, is carried, on the ninth day of the dark half of Bhadon (August—September)[2], thus making it coincide with the Shraddha festival of the barley-eating Fathers Pitaro Barshishadah, described in pp. 406—410, which was transferred by these northern barley growers from the original Feast to the Dead held before the beginning of the Pleiades year in October—November.

Like the festivals of so many other parent-gods whose worship survived through successive phases of religious evolution, those in honour of Guga Pir are held at different times. In the Eastern Punjab he is worshipped in August as a god over whose head two snakes meet, that is as a trident god like the Persian Zohak (p. 210). He riding on his horse covered with peacocks' feathers, showing him to be a star-god, is carried from house to house as a sun-god allied to Lug, whose year-festival, as we have seen, takes place in that month, the mid-month of the year[1].

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[1] Risley, *Tribes and Castes of Bengal*, vol. i. Agurwala, pp. 4, 5.

[2] Beames, Elliot's *Memoirs of the Races of the North-West Provinces of India*, vol. i. p. 255.

In several of the lists of the Five Pirs worshipped in the eastern part of the North-west Provinces Guga's counterpart, Ghazi Miyan, holds the first place. His head carried on a pole is worshipped at a fair held in his honour in Jeth (May—June), when he appears as the mid-summer god bringing up the rains, who was slain at his wedding when his blood was to fertilize the earth[2]. This worship of the head of the year-god is an Indian variant of the Latin worship of the double-faced Janus, a form of pillar worship, and of the Welsh worship of the head of Brān, the Raven-god, who was in the mythology of the Brythonic Celts Uthr Ben, the Wonderful Head, the father of Arthur the sun-god[3]. In the Veda it is the horse's head Dadhiank or Dadhikra, and not that of the rider, which is the god of the eleven-months year. He is clearly the dawn-god born from the night the precursor of day, who repeats the process in the evening as the precursor of night, like the double-headed Janus of Rome, and he thus leads the two perpetually recurring first stages in the daily and yearly measurement of time.

His name Miyan, like the peacock feathers of his counterpart Guga, shows that he is the star-god, for the name appears in the Pahlavi list of Nakshatra stars corresponding with that of the Hindus, and it is a Zend importation into India. It is derived from the Pahlavi Mia, Miya, Mya, meaning water, and Miyan means the water-centre[4], and hence this summer god who brings up the rains is the rain-star. He is the 11th and 27th of the Zend Nakshatras, and they are in the Hindu lists, Purva Phalguni or Arjuni δ Leonis, and Uttara Bhashapada γ Pegasi and α Andromeda, and in the Arabian Lunar Mansions the first of these signs is the root of the tail of Leo, and the second the wing and navel of Pegasus, which is the constellation of the sun-horse of the eleven-months year[1].

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[1] Crooke, *Popular Religion and Folklore in North-West India*, p. 134.

[2] Beames, Elliot's *Memoirs of the Races of the North-West Provinces of India*, vol. i. p. 251; Crooke, *Popular Religion and Folklore in North-West India*, p. 150.

[3] Rhys, *Hibbert Lectures for* 1886, lect. i. pp. 96, 97.

[4] Haug, *Old and New Pahlavi Glossary*.

The story of the year-horse thus told in the above comparison of ancient rituals clearly points to the union of the believers in a sun-ass star in Cancer, which was looked on by the Kushikas of Central Asia as the leader of the sun round the Pole in the retrograde course of the Great Bear, with a northern race who worshipped the sun-horse, and whose sun-god was the northern Sigurd riding on the dark grey cloud-horse Grani, and it is to this northern race that the Persian sons of the wolf and their black sun-horses, and the Indian sons of the black Yavadiya barley mare belonged.

When the cloud-chariot of Indra was reproduced by the Celts, who took from India their Pleiades year, their raven-god Brān and their belief in the primitive Fomori, or men dwelling beneath the sea (*muir*), its tawny cloud-horses of the dawn and gloaming became the grey of Macha and the black Sainglain, the day and night horses of the Irish sun-god Cu-chulainn, and the Xanthus and Balios, the yellow and spotted horses of the Greek Achilles which flew with the wind[2], and the spotted night-horse Balios is clearly a Greek form of Rustum's spotted star-horse Raksh. These Greek immortal star-horses were born by Podarge, the swift of foot, to Zephyros the west-wind, and they were given to Peleus, the god of the Potter's clay, father of Achilles by Poseidon, who was, as we have seen, the snake-god Erectheus or Erecthonius, owner of three thousand mares (the stars), from whom Boreas the northward begot twelve year-horses[3].

The sun-chariot of Cu-chulainn and Achilles is in India that of Krishna, the black antelope year-god, on the back of which, as we are told in the Mahābhārata, was Tārkshya, the son of Trikshi the sun-ass (p. 476), in the form of the primitive cloud-bird Garuda[1]. His horses were Shaivya, the son of the three-eyed shepherd-god Shiva, the star Arcturus, riding on the year-bull, and Su-griva the bird-headed ape, the Indian form of the Egyptian bird-headed ape-god Horus, who married Tārā, the Pole Star goddess of the ape constellation Kepheus (p. 341). They were the horses Arcturus and Kepheus which drew the year-chariot round the two halves of the solstitial year, and then became the stars of the Ashvins' three-wheeled car of Rig. i. 116, 17, 18, drawn by the bull Vrshabha, the constellation Taurus, and the Simshumāra, the alligator Draco.

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[1] West, *Bundahish*, ii. 3, p. 11; Sachau, Alberuni's *Chronology of Ancient Nations*, On the Lunar Stations, p. 352.

[2] Hull, *The Cu-chullin Saga*, Cu-chulainn's Death, p. 259; Hom. *Il.* xvi. 149.

[3] Hom. *Il.* xx. 218—225.

But to these immortal horses of the cloud and star land of heaven there was added on the chariot of Achilles the mortal horse Pedasus, taken by him from Hēetion, the father of Andromache, wife of Hector the Trojan champion, whence he also got the Phorminx, or oldest form of the lyre made by Hermes the pillar-god, who stretched its seven strings over the concave hollow of the tortoise-shell, thus creating the rythmic music of time moving by the guidance of the seven strings of the Great Bear ruler of the Kushika tortoise year[2]. These three horses moving in unison with the notes of the seven-stringed lyre and drawing the new chariot of the tortoise of earth, the wheeled car which became the car of the warriors of the Bronze Age, are reproduced in India in the three-horse chariot driven by Dāruka, the god of the pine-tree (*dāru*), furnishing the triangle round the altar fire of the sacrificers of animals. This was given by Krishna to Satyaki, the son of Shini the moon-goddess, who with his ten sons slain by Bhuri-shravus, the bearer of the Yūpa banner of the sacrificial stake, represented, like Haman and his ten sons, the eleven months of this year[3]. This chariot was given to Satyaki before he fought with Karna, the horned moon-god of the thirteen-months year, and slew the horses and charioteer of his car[1].

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[1] Mahābhārata Sābha (*Sābha-kriya*) Parva, ii. p. 4.

[2] Hom. *Il.* xvi. 153, 154, ix. 186—188.

[3] Mahābhārata Bhishma (*Bhishma-vadha*) Parva, lxxiv. 20—22, p. 273.

The third horse yoked to it in addition to the original two horses of Krishna is called Megha-pushpa Valahaka, the circling (*vala*) cloud (*megha*) flower, a name showing the car to be a variant form of the Pushpaka or flower (*pushpa*) car of Rāma, which moved of itself; and this car drawn by the circling cloud-flower, the Greek Pedasus, the leaping mortal horse of Achilles, is that of this eleven-months year, measured not by solstices and equinoxes but by a circling chain of blossoming months, marking the successive phases of the year by the budding, flowering and fading of the mortal plants of earth.

This car appears again as that of Uttarā, the Pole Star god of the North, son of the king Virāta, the god of the revolving phallus (*viru*), in which he drove Arjuna, who had concealed himself in Virāta as a eunuch as the sexless warrior god of the three-years cycle, against the Kaurāvyas of the eleven-months year, who had stolen the cows of light. This car before Arjuna used it had behind it the banner of the lion, that of the Pole Star god, borne, as we have seen, by Gūdarz the Persian Vulture, the Pole Star Vega, but Arjuna or Phalgun substituted for this the banner of the ape with the lion's tail, and thus marked himself as the god of the Phalguni or Arjuni, eleventh Nakshatra of the lion, the star δ Leonis, called in the Arabian list the star at the root of Leo's tail; and the Nakshatra is, as we have seen above, associated in Zend astronomy with Miyan the rain-god, the popular hero riding on the black barley mare. In the description of this car in the Mahābhārata the third flower-horse Megha-pushpa Valahaka becomes two, thus making the Pole Star god the god of the four directions of space going yearly round the four Loka-pāla stars marking them[2].

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[1] Mahābhārata Drona (*Jayadratha-badha*) Parva, cxlvii. 45—64, pp. 461, 462.

[2] Mahābhārata Virata (*Go-harani*) Parva, xlv., xlvi. pp. 107—109.

Thus we see that the traditional year-horses were originally the dawns and evening gloamings marking the days and nights of the year measured by the monsoons, and that these horses of the original legend, when it was disseminated by the various races who inherited it from their Indian ancestors, became among the barley-growing worshippers of the sun-horse the black mare of night, the mother of the sun-god of day and the black horse ridden by the sun-god which became the star-horse Pegasus. Among the tribes in whose mythology the original monsoon cloud-chariot with its two horses survived, these became the horses of day and night, and the third horse added to them by the materialistic framers of the eleven-months year was the mortal horse who marked the advance of time by the flowering prints of his footsteps, and who consequently was symbolised as drawing a real chariot or wheeled car. This seems to have been invented by the northern races, worshippers of the heavenly smith, after they had come from the North into Asia Minor and Central Asia. It was probably thence that the Brythonic story of the sun-chariot reached the western Celts, who, we are told in the Cu-chulainn Saga, learnt from Alba (Europe) and Babylon the magic spells which taught Calatin and his twenty-seven sons, the twenty-eight days of the month of the thirteen-months year, how to slay Cu-chulainn [1].

The chariot was invented by the nomad Getæ, the Gotho-Celtic cattle-breeding tribes who first used wheeled waggons, and its generally distributed use almost certainly coincided with the beginning of the Bronze Age. That its use was very ancient in Assyria is shown by the adoption in the Seven Tablets of Creation of the image of the rushing cloud-chariot of the god of the North drawn by four horses, which appears in the four-horsed chariot of Marduk, the Akkadian Amar-utaki, the light of the sun; and these four horses become in the Edda, where the gods ride upon the eleven horses of the eleven-months year, the eight-legged Sleepnir,

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[1] Hull, *The Cu-chullin Saga*, pp. 182—186, 236—249.

Woden's horse, revolving in all directions like the Great Bear waggon drawn by the sun-ass; and the order of the successive conceptions seems to have been first the two horses of the morning and evening gloaming, secondly, the two horses of day and night, thirdly, the four horses of the Pole Star god, and lastly, the three horses of the chariot of the horse-headed god of the eleven-months year.

H. *The Connection between this year and ceremonial hair-cutting.*

That the custom of ceremonial hair-cutting was first brought to India by the races who, like the early Greek Centaurs and the milk-drinking Getæ, abstained from fermented liquors, is proved by the instructions in the Shatapatha Brahmāna for providing the fermented drink Paris-rut, which was offered at the Vājapeya sacrifice with the pure Soma[1] offered by those who had shaved all their hair except the top-lock. This is ordered to be brought from a long-haired man of the South, thus showing that it was these primitive races who drank rice-beer who did not ceremonially shave themselves like the northern immigrant races who drank pure Soma made of barley, milk, curds and running water. The offering at this sacrifice of thirty-four cups, seventeen of fermented and seventeen of pure Soma, to the thirty-three gods of this eleven-months year, and to Prajāpati (Orion), shows that the ceremonial hair-cutting of the drinkers of pure Soma began in the age of the eleven-months year.

The Indian Mons-Mallis, Mundas, and their Tibetan congeners the Mossoos, like the Chinese, shave their heads and wear pigtails, and hence hair-cutting was the national custom of the Indian races who were sons of the tiger and whose kings were consecrated on tiger-skins. The custom arose among the men of the bow, of whom the Bhils were the first Indian immigrants, and they shave the heads of their children when they are three and five years old. This custom is also observed by the Malays, who in India are the Mallis and Mons, the men of Malabar. They cut the hair of their children a week after birth, or a few days after the child is named, and sometimes leave the central lock, the Munda, Mossoo and Chinese top-knot, but generally cut all the hair off[1].

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[1] Eggeling, *Shat. Brāh.*, v. 1, 2, 13, 14, Sacred Books of the East, vol. xli. p. 9.

The custom of ceremonially cutting the hair is one observed by almost all Indian people except the lower and nearly pure aboriginal race. It is also universal in China, and was practised by all the people of South-western Asia, as we learn from Jeremiah xxv. 20—23, that the people of Dedan, the islands of the Persian Gulf, had "the corners of their hair polled," and Herodotus iii. 8 tells us that the Arabians used to shave their heads all round, after the fashion of Dionysos, apparently leaving a top lock uncut like the Hindus.

The custom apparently arose in the North among the sons of the rivers, and was engendered by the belief recorded in the Edda that Ymin the roarer, the creating thunder-cloud god, made grass and trees of his hair. Hence the hair was believed to be, as among the Jewish Nazarites, the crop showing the strength imparted by God to the body on which it grew; and hence the people of Cambodia look on the hair as a symbol of the creating rice plant, and offer the hair of the deceased as a first-fruits sacrifice at their funerals[2]. Also the offerings of hair which it became customary for men and women to make to the river-god were first-fruits offerings. Thus Achilles sent a lock of his hair by the hand of his dead friend Patroclus to the river Spercheios[3], and the hair-offering thus originated in this epoch was offered by both sexes at puberty, when the front lock was cut off as in the Celtic tonsure[1]. It was, as Homer tells us[2], a distinctive tribal custom of the Abantes of Eubœa, whose weapons were the ashen spears of the sons of the northern ash-tree Yggdrasil, which was, according to Hesiod, the parent-tree of the men of the Bronze Age. All Athenians had to make this tonsure offering of the first lock before they could claim at the age of eighteen their share in the village land and admission into the Phratrian, and Pausanias tells us that the women of Trœzen used to offer a lock of their hair to Hippolytus the Charioteer constellation Auriga, called by the Sumero-Akkadians Askar the goat, and which, as we have seen, p. 545, was associated with the Great Bear as the ruler of this year, it being the steersman and the Great Bear the sun-chariot. In this constellation, called by Aratus the goat, one goat-star is on the left shoulder, and its two kids, one of which is Capella, are two stars on the left wrist of the Driver or Charioteer[3]. This driver is Poseidon, or the Ocean snake-god Erectheus or Erecthonius, king of the realms of the ocean on which the earth floats, who is called Olenios or Taraxippos, the exciter of the horses[4]. The epithet of Olenios, also given to the goat-star Capella on his left wrist, is derived from the Greek Olene, the arm, and shows that he bears on his left arm the ensign of the Pole Star goat under whose guidance he moves. Thus this epithet of the goat-armed god, like that of Kriophoros or Ram bearer applied to Hermes born from the cypress-tree, shows that these gods, the pillar (ἕρμα) god and the god Erecthonius of the very fertile (ἐρι) earth (χθῶν), are year-gods born from the mother-tree surmounted by the goat Pole Star.

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[1] Skeat, *Malay Magic*, chap. vi. p. 341.

[2] Cabaton, *Nouvelles Recherches sur les Chams*, p. 172, note 2.

[3] Hom. *Il.* xxiii. 141—146.

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[1] Frazer, *Pausanias*, i. 37, 3, viii. 41, 3, vol. i. pp. 56, 427, vol. iv. pp. 392, 393.

[2] Hom. *Il.* ii. 535—544.

[3] R. Brown, jun., F.S.A., *The Phenomena or Heavenly Display of Aratus*, 155, 166, 679—682.

[4] Frazer, *Pausanias*, vi. 208, vol. i. pp. 315, 316.

It was this tree-born snake charioteer god ruling the year of the goat who gave the sun-horses of the year to Peleus, and he is thus directly related to Thor and Pūshan, both of whom drove the goat predecessors of the sun-horse in their chariot, and Pūshan, as the god of the constellation Cancer, the stable of the sun-ass, was the god who ruled the year beginning about 14,700 B.C., when the sun-ass was in this constellation at the winter solstice. The new driver of the sun-horse succeeding the ass of Cancer was, as Hippolytus Auriga, the son of Theseus, the Organiser who first tracked the path of the sun through the stars of the Labyrinth of the Minotaur by the help of Ariadne, the constellation Corona Borealis, the winter resting-place of the sun whence he started to make his annual retrograde circuit of the heavens in the track of the Great Bear, his revolving bed or waggon. This year-god Hippolytus Auriga was torn to death by his own horses, as all year-gods were slain at the end of their year, but his death was in the legend recording it ascribed to a false accusation that he had attempted to violate Phœdra, the second wife of Theseus, the goddess of the myrtle-tree[1], a similar crime to that imputed to the other gods of this year. He was raised from the dead by Asclepios, the sun-physician-god of Trœzen, to whom hair offerings were dedicated; and thence he went to Aricia in Italy as the god Virbius, the male god of the sacred grove of Diana or Tana, the tree-mother-goddess of the mud (*tan*) of the under-world (p. 188), whose high-priest attained his office by conquering and slaying his predecessors[2].

This constellation of the god who drove the year-chariot of the goat became the guardian constellation of Babylon, the star messenger of the Pole Star god. They called Capella Auriga the little goat on the left wrist of the driver

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[1] Frazer, *Pausanias*, i. 22, 1, ii. 27, 4, vol. i. pp. 31, 112, 113.

[2] Hewitt, *History and Chronology of the Myth-Making Age*, p. 34.

Dil-gan, the god (*dil*) of the land (*gan*), and it was by the position of this star in relation to the new moon of the vernal equinox that the Akkadians, according to Dr. Sayce, determined the beginning of their year[1].

This star which was in Egypt dedicated to Ptah the opener (*patah*), the Egyptian Janus, ruled the beginning of their year, and Sir N. Lockyer tells us of three temples at Karnak, Memphis, and Annu oriented to Capella as a setting star beginning its year at evening at dates varying from 5,500 B.C. to 3,050 B.C., as the god of a temple with its door in the West, the place of the door in our churches[2]. Thus we trace the worship of this star as the driver of the sun-chariot to the early days of the Hor-shesu sons of Horus, whose eleven year-gods were the seven stars of the Great Bear and the four stars of Pegasus, the constellation of the sun-horse.

Hair offerings which formed part of the ritual of this god were, as we learn from Pausanias, made before marriage by the girls of Megara and Delos, a custom also observed by the Malays; and in the ceremony to which Mr. Skeat was invited seven locks of hair were cut from the girl's head and burned at the foot of a barren fig-tree in hopes of making it bear fruit[3]. Also Pausanias says that the hair of the children of the Dorian city of Corinth was cut in remembrance of the children of Medea[4], the counsellor and bride of Jason the healer (*ἴας*), in the year voyage of the Argo, the mother-constellation of the South whose worshippers brought to Greece the Dravidian and Dorian customs and ritual of the primitive Indian village. It was the northern disseminators of medical knowledge, the sons of the ash-tree, who brought from Asia Minor to India and Greece the ritual of hair-cutting which formed part of the worship of the sun-physician in the age of the eleven-months year.

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[1] Sayce, *Herodotus*, p. 402; R. Brown, jun., F.S.A., *Primitive Constellations*, vol. i. p. 130, ii. pp. 97, 98.

[2] Lockyer, *Dawn of Astronomy*, chap. xxxi. pp. 316, 318, xxx. p. 312.

[3] Frazer, *Pausanias*, i. 43, 4, vol. i. p. 66; Skeat, *Malay Magic*, chap. vi. pp. 353—355.

[4] Frazer, *Pausanias*, ii. 3, 6, vol. i. p. 75.

The ritual of the ceremonial cutting of children's hair which was common both to Greece and India is very fully described in the Indian Grihya Sūtra[1]. It requires that the hair of all children should be cut off in the first or third year, or according to family custom, with a copper razor or one of Udumbara wild fig-tree wood (*Ficus glomerata*), neither of which could completely shave the head, and therefore the custom of shaving could only before the days of sharpened iron have existed in those countries in contact with the maritime trade of the Greek Archipelago, which disseminated from Melos along the coasts of the Mediterranean the obsidian knives, razors and weapons which they exported in the neolithic age to Crete and to the oldest of six cities superposed one above the other on the site of Hissarlik or Troy[2].

The barbers of Bengal became, like their congeners in Greece and South-western Asia, the barber-surgeons who introduced medicinal oils, balsams and the surgery of the cutting-knife commemorated in the story of the Greek King Akastus of the knife (ἄκη), who cleansed Peleus, the Potter-god of the revolving potter's clay (πηλός), and father of Achilles, of the death of Eurytion, the god of the Great Bear bow, whom he superseded as god of the Great Bear revolving bed. Akastus sent him forth armed with his wonder-working sun-sword, the three stars of Orion's belt, the seasons of the year, to fight the wild beasts on Mt. Pelion, when he, like the other gods of the eleven-months year, was falsely accused by Hippolyte, the wife of Akastus, of attempting to violate her. This year-sword was found by Cheiron, the healing centaur, in a dung-hill, the symbol of the cycle-year divided into periods of ten lunar months of gestation of the year-cow, when it had been hidden by Akastus after he stole it from Peleus[1]. The legendary connection thus shown between the year-god of the revolving Great Bear sun-bed, the Creating Potter father of the sun-god, the horse-headed centaur-god of this year, and the development in this year's traditions of medical knowledge of the arts of healing combined with the elevation of the barber-surgeons to the position they occupied in India and elsewhere, of hair tending and marriage priests, show that the movement was one which originated among the northern worshippers of the sun-horse who, as we have seen in this chapter, disseminated their creed over Europe, South-western Asia and India at the close of the Kushika age.

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[1] Oldenberg, *Grihya Sûtra Shankayana Grihya Sûtra*, i. 28, i. 24, *Ashvalāyana Grihya Sūtra*, i. 17, 1, 19, *Paraskara Grihya Sûtra*, ii. 1, 1—17, *Grihya Sūtra of Gobhila*, ii. 9, 1—29, Sacred Books of the East, vol. xxix. pp. 55—57, 184—186, 301—303, xxx. pp. 61—63.

[2] British School at Athens, Mackenzie, *Successive Settlements at Phylakopi in Melos*, pp. 245, 246.

The Bengal barbers are divided into three castes of Bhandaris, Hajams and Nupits. Their caste customs, especially that of burning instead of burying their dead first introduced by the worshippers of the sun-horse, prove that they became a national trade-guild at the close of the Kushika age, when they became attached to the village organisation as barber servants of the community, and inherited the worship of the Panch Pirs, the five local gods of the original five-days week. The Bhandaris, the most primitive of the three castes who are barbers of Orissa, do not, like the other two barber castes, burn all their dead, as they bury children and women who die in child-birth. They in some villages are priests of the ancestral fire-gods, and hold land rent free in payment of their services. Hence in Orissa, one of the chief birth-places of Indian ritual, the country of the great temple of Jagah-nath at Puri, where the year-god Vishnu is worshipped as a tree trunk, and of the Mahendra mountain sacred to Parasu-Rāma, who was, as we have seen, the god of the Double-Axe (*parasu*) of the thirteen-months year and the cycle era, the institution of the barber-priests dates back to the age of the five-day weeks of early tree worship, when the Mahto, the superintendents of the king's land of Chapter IV., allotted land to the Bhandari priests and ruled the village, as he still does in Orissa.

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[1] Hewitt, *Ruling Races of Prehistoric Times*, vol. i. essay vi. pp. 324—329.

The Bhandaris are also marked as a Kushika caste by their marriage rites, for among them the bride and bridegroom are united not by the Sindurdan ceremony of making a red mark down the parting of the bride's hair, but by tying the hands of the wedded pair together with a bracelet of Kusha-grass[1].

The Hajams, the barber-surgeons of Behar or Magadha, the Chiroo country of the sun-god Rāhu, marry by the rite of Sindurdan but worship the five Pirs. They are the universal match-makers, the assistants of the Brahman priests in the marriage of the higher and the marriage priests of the lower castes. They also are, like the Bhandaris, village servants getting a stipulated payment in grain in Behar and an allotment of land in Chutia Nagpur and Manbhum. Their wives act as nurses to women during the last six days of their confinement, succeeding the Chamar or Dhanuk women who tend them during the first six days.

The Dhanuks who are allied to the Chamars, or workers in leather, are the sons of the bow (*dhanu*) and the personal servants and watchmen in the higher caste households of the old kingdom of Magadha and of the North-west Provinces. They are connected with the leading agricultural caste of the Kurmis, one of whose seven sub-castes is called Dhanuk. They as a caste are divided into two sections called Nāga and Kashyapa, that is to say they are the descendants of the Nāga Kushika sons of Kashyapa, the father-god of the sons of the fig-tree, who were originally, as I have shown, sons of the bow (*kaus*)[2].

In Bengal the barber-surgeon is called Napit, and gets an allotment of land as a village servant. He is the marriage agent and marriage priest. In the Napit marriage, after the bridegroom has been anointed with mustard oil and turmeric as a member of the yellow race, he and the bride are both dressed in the sacred red tussor Kausiya silk and united by the bride placing her hands palms downward on those of the bridegroom. The Napit barber who officiates as priest dictates the mantras the wedded pair are to repeat, and finishes the ceremony by instructing them in their duties in the words of the Gamvachana, or discourse telling of the wedding of Shiva and Parvati, the mountain-goddess in the form of the Gauri wild-cow or Indian bison, the totem mother of the Gaurian race[1].

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[1] Risley, *Tribes and Castes of Bengal*, Bhandari, vol. i. pp. 92—94.

[2] Ibid., Hajam Dhanuk, vol. i. pp. 306—309, 220.

As the custom of ceremonial hair-cutting, called Chulakarman or arrangement of the hair, was introduced into India by northern immigrant tribes who brought their ritual with them, it is certain that the ritual followed by the Indian barber-priests was in its main features that used by the same class in the federated tribes of South-western Asia and Europe, who had adopted hair culture first and hair-cutting afterwards as a common rite binding together otherwise alien tribes, and this ritual as set forth in the Grihya Sūtra both confirms the conclusions reached from other sources as to the northern origin of the hair-cutting ceremonies, and also those I have drawn from their caste usages as to the great antiquity of their craft. They prove that the hair was originally clipped as a first-fruits offering of the growing products of the body answering to that of the crops grown from the earth. Both the hair and crops were in primitive creeds born of the rain, and hence arose the Malay rule forbidding the head to be covered[2]. It must like the crops be left open to the life-giving air and rain, and most of the Indian lower castes, including the Oraons who tend their hair, carefully keep their heads bare. It was from the belief in the sanctifying efficacy of water that each lock of hair was moistened by the barber before he cut it, and this was a repetition of the bathing of the child before the hair-clipping. This latter was an early form of the baptismal rite common to all the yellow sons of the rivers who worshipped the wolf-sun-god, the Lycian Apollo born on the yellow river Xanthus, in which he was bathed by his mother. In this ceremony the child was believed to be impregnated with the seed of life stored by the rain-god in the parent-river.

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[1] Risley, *Tribes and Castes of Bengal*, vol. ii. Napit, pp. 125—129.

[2] Skeat, *Malay Magic*, chap. ii. p. 43 ; Frazer, *Golden Bough*, vol. i. p. 189.

The barber used mixed hot and cold water to moisten the head, and placed next each lock before he cut it a bunch of Kusha-grass which he cut with the hair. He first wetted the head three times sun-wise from right to left with water, fresh butter and curds, but in cutting the hair he first cut three or four locks from the right-hand side, and then from the left-hand side two or three locks, making the whole number cut five or seven, answering to the five and seven-days week. The Gobhila Sūtra directs that seven locks are first to be cut from the right-hand side, and after these the barber is ordered to cut seven locks from the back and afterwards from the left side, thus going round the head contrary to the course of the sun. The twenty-one locks thus cut reproduce the twenty-one days of the month of the seventeen-months year of Chapter VII. It is clear that in this last ceremony the cutting leaves three single locks to be arranged, one on each side and one at the back of the head. This answers to the three locks worn by the Dakota or joined Indians, the American representatives of the Indian Khati[1]. These people, as I show in the *Ruling Races of Prehistoric Times*, have reproduced in America the rites of the self-torturing Churuk or swinging Puja, a relic of this ascetic Hindu age. It is celebrated in Bengal about the beginning of Baisakh (April—May), a month which, as we have seen, began the year of this epoch with the Roman Palilia and its associated festivals. Also they included in this festival the Oraon rites of cutting down the sacred Kurum or almond-tree and of the buffalo-dance[1]. The hair cut by the Indian barber is ordered to be placed on Kusha-grass, bull's dung or Shami leaves, and the Shankayana Sūtra says it is to be buried in a garden like the hair of the Malays. The Kusha-grass, like that cut with the hair by the barber, shows that the ceremony dates from the Kushika age, and the leaves of the Shami (*Prosopis spicigera*), the hundred-branched (*shata-valsha*) tree, show that the ritual of the Ashvalāyana Grihya Sūtra, in which they and twenty-one bunches of Kusha-grass are used, belonged to the later part of the Pāndava age, that of the seventeen-months year. It was in the Shami-tree that the Pāndavas hid their bows during their seclusion in Vīrata land in the thirteenth year of their exile from power. Arjuna took his bow from this tree when he went forth with Uttara, the north Pole Star god, as his charioteer to fight the Kaurāvyas under the banner of the ape with the lion's tail, which (p. 571) ruled the eleven-months year. His bow was the Gandiva, the god (*diva*) of the land (*gan*), the rainbow of the Great Bear rain-god which had been, as we are told, successively that of Sukra, the wet (*sak*) god of Soma, the tree-mother god, and of Varuna, the rain-god of the vault of heaven, who himself gave it to Arjuna with the ape-bannered car[2]. The barber's fee for this baptismal ceremony was rice barley sesamum seeds and beans or millets, showing that it dated from the age when barley and millets were brought from Asia Minor to India with the sacred oil (*sesamum orientale*) of the Telis.

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[1] Mallory, *Picture Writing of the American Indians*, Publications of the Bureau of Ethnology of the Smithsonian Institution, vol. x. p. 433, Fig. 558.

This Indian cutting of the hair leaving three locks uncut is apparently a sequent form of the early Ibero-Celtic hair-offering of one fore-lock, and it seems from Herodotus iii. 8 to have arisen among the worshippers in South-western Asia of Dionysos, who was originally, as we have seen in p. 564, the Sabæan god of the Thracian barley (*sabaia*) drink whose ass was drawn by the leopard symbols of the starry heavens of the Persian sons of the wolf. This partial form of all-round shearing was succeeded by the complete shaving of the head except the scalp lock, the rite prescribed to all those who offered the sacrifices of the year of three seasons at the later forms of the Vaishva-deva, Varuna-praghāsah and Sākamedha festivals, when and at the latest form of the Soma sacraments the hair of all those who joined in them was to be cut with a copper razor[1]. It was this all-round tonsure or clipping of all hair except the scalp-lock which produced the pigtail of the Mundas, Mossoos, Chinese and high caste Hindus.

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[1] Hewitt, *Ruling Races of Prehistoric Times*, vol. ii. essay ix. pp. 291—293.

[2] Mahābhārata Virāta (*Pāndava-pravesha*) Parva v. pp. 12, 13; Virāta ff. (*Go-harana*) Parva xli. xlii. pp. 100, 101; Ādi (*Khandava-dāha*) Parva, ccxxvii. p. 623; Zimmer, *Alt-indisches Leben*, chap. iii. pp. 59, 60.

I. *The history of the Bronze Age in India.*

The evidence of the early history of ceremonial hair-cutting proves that it originated in the Copper Age, before that of Bronze, which is called in the Rigveda and Brāhmanas the epoch of the Fathers of the third-class, the Agnishvāttāh meaning those who burnt their dead. Their remains are found with bronze metal vessels and spear-points in the circular mound tombs in the Nilgiris, corresponding in form to the European round barrows of the Bronze Age in which the ashes of burnt dead are buried. The clay figures found in these tombs depict those who are buried in them as wearing high hats like those of the Hittites[2]. Native tradition says these tombs are those of the Pandyan kings, the Pāndavas of the Mahābhārata, who ruled the Kurumbas, the mixed race of shepherds and cultivators of whom the Kurmis, the Madras Kadumbis, are leaders. According to Central Indian traditions the Kurmis who burn their dead succeeded the Gonds and still survive in their earliest form as the Kaurs, who, as I have shown in p. 243, still retain the border estates given to their ancestors as guardians of the Gond Haihaya kingdom. Their hat connects them with the Chiroo sons of the bird (*chir*), the ancient kings of Magadha, the Jāts of Northern India and the Dard sons of the antelope (p. 294), the Khati or Hittites of North-western India, who wore besides the hat the Hittite shoes with turned-up toes made by the Chamars.

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[1] Eggeling, *Shat. Brāh.*, ii. 6, 4, 5—7, Sacred Books of the East, vol. xii. p. 450.

[2] Hunter, *Gazetteer of India*, vol. x. Nilgiri Hills, p. 322.

Offerings are made to these Pitaro Agnishvāttāh of the Bronze Age at the Pitriyajna of the autumnal equinox, and they are invoked in the Vedic hymn, Rig. x. 15, 11, summoning the fathers to this sacrifice. Half of the parched barley offered to the Pitaro-Barishadah sitting on the Kusha-grass sheaves (*barhis*) is allotted to them, and when ground is made into porridge with the milk of a cow suckling an adopted calf[1].

This is the Karambha or barley porridge offered to Pūshan[2], the year-god of the Constellation Cancer Pushya, who began the year by wedding the sun-maiden at the winter solstice[3], and became the father of the sun-god of the cycle-year born at the autumnal equinox.

The stipulation that the porridge should be made of the milk of a cow suckling an adopted calf gives most important historical information, for it tells us of a time when the Indian cow-mother-goddess nursed a foreign calf. That is to say, it tells us that the old worship of the buffalo sacrificed from the earliest days of animal sacrifice in Central and Southern India at the Dasaharā on the 10th of Ashvina (*Assin*), September—October, that is on the tenth day after the new moon of the autumnal equinox, was altered by the substitute of a new victim. In this festival the first nine days of the week of the cycle celebrate the victory of Durgā or Su-bhadrā, the mountain goddess of the North, over the buffalo cow Mahishasur[4]. It was this primæval buffalo of the Todas and other cattle-worshipping tribes, who were among the first immigrants from the North, which was ousted to be replaced in the Vedic recital of the Brāhmanas and Grihya-Sūtras by the bull, ox, cow and calf without any mention of the buffalo.

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[1] Eggeling, *Shat. Brāh.*, ii. 6, 1, 6, Sacred Books of the East, vol. xii. p. 421.

[2] Rig. vi. 5, 6, 1, iii. 52, 7.

[3] Ibid., vi. 58, 4.

[4] Monier Williams, *Religious Thought and Life in India*, chap. xvi. p. 431.

But though the Vedic ritual does not sacrifice the buffalo it gives the history of its discarded worship in that of Indra. For he who was originally the eel-god became in the story of his birth the buffalo (*mahisa*) son of the cow, who had only once calved (*gristi*) [1]. His father is called Vyansa, that is Vyāsa the son of Satyavati, the mother-eel-goddess, and father of the royal races of India, who was, as we have seen in p. 161, the Constellation Draco ruling Orion's year. Indra in another hymn is said to have killed him as the Vritra or enclosing snake, the stars circling the pole, after drinking Soma at the six-days Trika-dra-ka festival of the summer solstice; and he is there called Danu the Pole Star god, the footless and handless god slain by the triple thunderbolt (*vajra*) denoting the three seasons of the year, also denoted by the three jars of Soma which Indra drank [2].

Hence it was the Pole Star god of Orion's year that Indra slew, and after his death his mother, the mother-tree from whose side he was born [3], warned him that the year-god had forsaken him. He then called to her and Vishnu, the sun-god of the two annual series of thirty-six steps, the seventy-two weeks of the Brāhmana year of the six Devayāna, followed by the six Pitriyāna months each of thirty-six five-day weeks, who became the antelope-god Krishna. Vishnu asked him how he could hope to be trusted when he had killed his father, and Indra replied that he had once eaten dog's entrails, that is accepted the sacrifice of the dog offered at the summer solstice, p. 227, but that he was now converted, and would partake of the Soma brought by the Shyena post-bird at the winter solstice [4], and thus began the year with the Devayāna months.

[1] Rig. iv. 18, 10; Grassmann, *Worterbuch zum Rigveaa Su gresti.*

[2] Rig. i. 32, 2, 3, 7, 9. [3] Ibid., iv. 18, 1, 2. [4] Ibid., iv. 18, 11—13.

In reference to this incident of the eating of dog's flesh Indra is called in the text of Manu describing it, Vāma-deva, the god of the left-hand (*vāma*) circuit contrary to the course of the sun[1], proving conclusively that in Indian tradition Indra had passed through a series of divine forms worshipped in different creeds before he became the rain-god of Vedic worship, the god going sun-wise round the heavens.

The transformation described in his birth-hymn made him the year-buffalo-calf begotten at the winter solstice and born as the sun-god at the autumnal equinox, whose year was to be measured first by the months of Vishnu or Krishna of the cycle-year and then by that of eleven months; and this birth differs from that of the son of the "majesty of Indra" born in Magh (January—February), p. 257.

That this buffalo-god born of a buffalo-cow was a year-god is proved by Rig. ix. 113, 1-3, where the sun's daughters are said to have brought him impregnated by Parjanyya the rain-god to Sharya-nāvan, the ship (*nāva*) of the arrow-year of three seasons, when he as Indra drank Soma as the slayer of Vritra. These sun-maidens were the maidens or lunar months of gestation of the cycle-year whose singing makes the Soma flow for Indra and Vishnu in their new alliances as year-gods of the year measured by stellar lunar months[2].

This year-buffalo is the sacred animal of the Malays which in their creed supports the earth as it floats on the ocean. It is the animal always offered and eaten at their sacrificial feasts, and is thus the counterpart of the Indian Dasaharā buffalo. But this totem buffalo of the tribal ritual is not the sacred buffalo of the guild of the tin miners who trace their origin to the Bronze Age. They sacrifice a white buffalo, which is thus the sun-buffalo, the sun-god Indra born as ruler of the year succeeding the three-years cycle. It is not killed in the mine where, as in the Indian sacrificial ground sacred to the sun-god, no blood may be shed, but portions of every part of its carcase are placed in the spirit's audience chamber outside the mine, and they invoke the god they summon to the sacrifice as the White Sheikh king of the virgin jungle. But the flesh of this white buffalo, the Indra allied with Vishnu, who is called in the Brahman Samkalpa meditations[1] the White pig, is never eaten[2]. This was the white buffalo-calf, the Pitaro Agnishvāttāh adopted as the son of the mother-cow of the earlier Todas and Gautumas and the predecessor of the later cow-calf of Vedic ritual, which entirely superseded the earlier buffalo cult. That this age of the white buffalo and white pig of Vishnu was one in which the heavenly bodies were believed to go round the Pole as stars of night and day and in the combined sunward and retrograde course of the Mithra zodiac (pp. 176, 177) is proved in the ritual of the Brahmana Pitriyajna worship of the dead. In this the priests make six circuits of the altar, the first three retrograde from right to left contrary to the course of the sun, and the other three sunwise from left to right. During these services the sacrificial cord is worn by the priests on the right shoulder, according to the custom of the dead buffalo-worshipping fathers, and it is only moved to the left shoulder, on which it is worn by all Vedic Brahmans, when they are offering butter offerings, the successor of Sesame, to the gods of the sons of the orthodox Vedic cow who make their circuits sunwise. When cakes and porridge are offered to the fathers the sacrificer with the cord on his right shoulder walks round the altar sprinkling it from right to left[3].

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[1] Bühler, *Manu*, x. 106, Sacred Books of the East, vol. xxv. p. 424.

[2] Rig. ix. 56, 3, 4.

Thus in the ritual of these ancestral gods the rites of Pole Star moon and sun worship are intermingled, marking the sacrifice as one of the age of transition from the primæval stellar lunar worship to that of the rising sun of day which succeeded the setting sun of night.

[1] Beauchamp, Dubois' *Hindu Manners and Customs*, chap. xiii. The Samkalpa or Daily Meditations ordered to be made by all Brahmans, 3, vol. i. p. 147.

[2] Skeat, *Malay Magic*, pp. 56, 189, 190, 268, 269.

[3] Eggeling, *Shat. Brāh.*, ii. 4, 2, 9, ii. 6, 1, 12, 3, 4. Sacred Books of the East, vol. xii. pp. 363, 423, 424, note 2, 428—433.

These sons of the buffalo totem parent of the Malay rice-growing races were joined in India by the northern worshippers of the horse's head, the god Dadhiank, the Atharvan son of the fire-god Atar, who, according to the Brāhmanas, brought with them the mystery of honey[1] the inspiring mead, and thus developed the theology based on the conception of the world's hive ruled by the bi-sexual male and female bee of the cycle era. The history of this union is given in the ethnology of the castes of miners and workers in metal who formed, according to the custom introduced by the Nāga Kushikas, hereditary trade guilds united by community not of descent but of function.

The only mining castes of Bengal and Central India who are smelters of ore are the Asuras and Lohars of Chutia Nagpur. The Asuras are workers in iron, who live in Central India in the midst of magnetite iron ores which are in Lohara, Chuttisgurh and parts of Chutia Nagpur so pure as to be nearly equal to smelted metal, and considering the intense conservatism of Indian castes no one who knows the people, and has seen the hills of iron studding the country they live in, would be surprised to find certain proof that they had worked native iron long before copper was known. They are the survivals of the Vedic Asuras, the successors of the Dānava whose father-god was the northern rain-god Kavi Ushana, the rain-ape Kapi connected with the Finns' bird-god Ukko, and hence, like the Egyptian Horus, the bird-headed ape. His daughter was Devayāni, goddess-mother of the solar year beginning with the Devayāna season of the winter solstice. Her twin sons were Yadu-Turvasu, the parent gods of the tribes who founded the maritime commerce of India which developed into that of the Tursha, Tursena Tyrrhenian confederacy, the precursors of the Phœnicians, the people whose Mediterranean capital and chief seaport was Byblos, the city of the cypress-tree, parent of the sun-god and of the Akkadian fire-god Bil, who became the Babylonian Bel.

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[1] Eggeling, *Shat. Brāh.*, iv. 1, 5, 18, Sacred Books of the East, vol. xxvi. p. 277.

The Asuras show by their tribal totems that they are of mixed northern and southern descent, for among these are Aind the eel, Baroa the wild-cat, Basriar the bamboo, Beliar the bel-fruit, Kachua the tortoise, Makuar the spider, and Nāg the snake. These show that they are allied to the Nāga Kushika tortoise, and the bamboo and bel-fruit show their connection with the Bhars or Bhāratas, descendants of the bamboo-god Vasu, while the spider marks them as the sons of the spinning Pleiades. The cat also is a northern totem, which they share with the Egyptians. They retain the names of the Angiras priests, as they call themselves Agurias or Angurias, or men of charcoal (*añgura*), and they thus show their connection with the Angura kingdom of Anga, the ore-smelting and volcanic land of South Behar ruled by Karna, the long-eared moon-god of the thirteen-months cycle and eleven-months year. They have a tradition that they were once a great people, makers of iron and clever artisans who lived in the Nepal Himalayas where there were two great lakes. They were for the most part a mining race who settled in Lohardugga and worked in iron-made glass and beads. They are said in the Bhagavat Purana (1, 324) to have come to Behar and Chutia Nagpur from the Darjeeling Himalayas. They retain the early educational customs common to the Oraons and other early races dwelling in villages, of having in each village a Dhumkuriya or boys' hall, where all boys live as soon as they can leave their mothers[1]. These Asura miners of northern descent, sons of the cats which drew the car of Freya the sun-hawk goddess, who was originally deified in Asia Minor[2], are allied to the miners of Colchis, the land of the mother-pine-tree, where the European mining industry originated. The Colchian miners were the sons of Gog and Magog, said in

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[1] Driver, on the Asuras, Bengal Asiatic Society's Journal, i. 1, 1888.

[2] Hewitt, *History and Chronology of the Myth-Making Age*, p, 88.

Ezekiel xxxviii., xxxix. to dwell in the land of Rosh, the god Ragh, Meshech and Tubal. This was the country of the Moschoi and Tibarenoi, said by Herodotus iii. 94, vii. 78 to wear wooden helmets. It is called Meschia by Cedrenus. Gesenius identifies it with Northern Georgia or Iberia, and mentions the wall between the Caspian and Euxine seas, called the wall of the Yayuj and Mayuj, which was built as a defence against northern invaders. Whether the Gog of Biblical tradition is the parent whence the Indian Guja, the god of resin (*gugal*), got his name or not, it is certain that it was the sons of the resinous pine-tree of Colchis and Asia Minor who came down to India to establish the worship of the god to whom human and animal sacrifices were offered, and whose altar-fires were aided by the triangle of Pitu-dāru (*Pinus deodara*) wood.

These people, who were cattle herdsmen as well as miners, gave Hermes the name of Moscho-phoros or calf-bearer, the young sun-god born of the divine cow, who is a special object of Phœnician worship, as shown by their coins bearing the image of the mother-cow and calf[1] born of the sun-gnomon-pillar. This was the god of the Sakya Kunti-Bhojas, the Bhojas of the Lance (*Kunti*) of the race of the Bhoja king Ugrasena, who founded Kūsambi at the junction of the Jumna and Ganges, and called the country round it Vatsa-bhumi or Calf-land, the ancient name of Bundelkund. They belonged to the army of the Iberian Finn miners who came to India from the Gog and Magog country of Colchis, and who, as Herodotus tells us, ii. 36, 104, disseminated thence the custom of circumcision among the Syrians, Egyptians and Æthiopians, who were, as we have seen, the Arabian collectors of incense but did not extend it to Greece and India.

The native land of these Finn workers in metal is called in Ezekiel xxxix. 12, Hamon Gog, the land of Gog, the pillar-god Khamman. They are called in mediæval tradition the sons of Gog, said in the *Recueil des Histoires de Troy* to be descended from the thirty-three daughters of Diocletian, showing that they were looked on as men of the eleven-months year with its thirty-three day months, and Gog and Magog, whose statues represent the twin door-posts of the Garden of God at the entrance of the London Guild Hall, depict the mining parent gods as the twin-stars in Aries, under whose auspices the three-years cycle-year was founded.

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[1] Bérard, *Origine des Cultes Arcadiens*, p. 299.

The Lohar congeners of the Agurias or Asuras were first workers in copper (*loha*), a name meaning the red (*roh*), and the change from r to l marks them as allied to the Finns, who in Greece changed the name of the Phrugyes, son of fire (*phur*), into Phlegyes. Their caste institutions prove them to be a mixed race who were first sons of the mother-mountain, which they worship as Mohan-giri, the Munda Marang Buru, and in Chutia Nagpur their priests are the village Pahan and the provincial Ojha, but the sub-caste of Sad-Lohars from the Hindu (*sad*) districts employ the village barber as their marriage priest. Their bridegrooms are, as we have seen in p. 246, married to a Mahua tree, from the flowers of which Indian mead or honey drink was made, and hence they are shown to have come to India as a caste guild at the first introduction of the honey-cult and bee-worship. Their connection with the eleven-months year is shown in their custom of performing the shradh or funeral ceremony at which their dead are burnt on the eleventh day after death, or at the end of a week of this year. This custom is also observed by the Kamis, the Nepal branch of the Kamars, the Bengal smiths, and by the Bhandaris or barbers of Orissa.

They worship the wise snake-goddess Manasa, the female Manu, also worshipped by the Bagdis, whose bridegrooms marry the Mahua tree. She was first the village snake to whom rice, sweet-meats, fruit and flowers are usually offered, but at her special festivals of the rainy season on the fifth and twentieth of the four months from the middle of June to the middle of October, rams and he-goats, the animals offered to the sun-god of the autumnal equinox and the Pole Star, are offered to her. She is the sister of Vāsuki, the snake-god of the summer solstice, and hence the mother of Ashtaka, the god of the Square of the eight-rayed sun placed under the Hindu altar, pp. 328, 329[1]; and she is the Hindu counterpart of the snake Erectheus at Athens, fed with monthly honey cakes, in the western end of the Erectheum at Athens[2].

Manasa is also the female form of the snake Fafnir the year-god slain by Sigurd, who guarded the treasures of Andvari the wary dwarf. These dwarf gods were the parents of the dwarf Ugrian Finn races, the first workers in metal, who lived in the country between the Volga and the Ural mountains, where copper has been smelted from time immemorial, and where gold is also found, and it was thence that they came to Colchis, whence they went to India. They who were gold washers in the Volga country became in Chutia Nagpur the Jharas or gold-washers, who extracted gold from the river sands of the Sona-pet or womb of gold in the Munda country, and took gold from the sands of all the rivers watering the south of the Chutia Nagpur plateau from east to west. Their name for gold is embodied in that of the Sone, meaning the "golden" river. It was on the banks of the Nirangara or Phalgun river, which was once the main stream of the Sone, which has since shifted its course many miles to the north-east, that the Buddha obtained enlightenment when sitting under the Nigrodha or Banyan fig-tree of the Kushika races. The word for gold whence the river name is derived is in Pali Soṇṇam, spelt with a Dravidian cerebral n substituted for an original r preceding the n. Hence the original name for gold is Sornam, its Tamil name, and that it is of Finnish origin is shown by the Mordvinian Sirni, the Votiak Zarni, Ostiak

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[1] Risley, *Tribes and Castes of Bengal*, Lohars, vol. ii. pp. 22, 23, Bhandharis, Kamis, vol. i. pp. 94, 394, Bhagdis, vol. i. p. 41.

[2] Frazer, *Pausanias*, Erecthonius Erectheum, vol. ii. pp. 168, 169, 330 ff.

Sarni, meaning gold, which became the Persian Zan, the primitive root of the Sanskrit Hiranya, meaning golden[1].

Hence arose the name Sonar, or men of gold, of those who directed this Finn industry in India, the bankers who originally made their wealth as the western trading Saus, sons of Su, the bird who came from Sau-rāshtra, the kingdom of the Saus, as the Jains whose course I have already traced from the West to Chutia Nagpur.

By the help of the Finn miners who accompanied them they obtained large and constant supplies of gold from the sands of the rivers, diamonds from the diamond fields, and opened the copper mines at Baragunda on the northern slopes of Paris-nath, and at Lando in Seraikela, in Singhbhum. They were worked throughout the long period intervening between the opening of the mines and the establishment of Musulman rule in Bengal, and hence the immense supplies of ore contained in these vast deposits have been almost exhausted. But no one who has visited them and inspected the evidence they give of their former productiveness can fail to be impressed with the magnitude of the works and the great engineering ability and trading energy of the races who superintended and worked them.

They made their capital at Dalmi on the Subon-rikha, or Suvarna-riksha, the channel (*riksha*) of the Suvarna race, the most eastern of the gold-bearing rivers. The ruins of the city they founded still exist on its banks, and thence they ruled the whole of Bengal and Behar, directing the maritime commerce of the Gangetic valley from Benares southward to their port of Tamra-lipti, the copper (*tamra*) port, the Sanskrit name of the modern Tumluk at the mouth of the Hughli and Rupnarain. It was according to tradition the capital of the Peacock (Mayura) kings of the Bhars or Bhāratas, sons of the peacock, whose name Mayura is represented in the Maura dynasty of Asoka the Great Buddhist

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[1] Abercromby, *Proto and Prehistoric Finns*, chap. v. The Iranian Period, p. 232.

Emperor of India, and whose descendants still rule the neighbouring semi-independent state of Mohar bhunj, the land of the peacock, in the Midnapur district.

The original Mayura dynasty was succeeded as a maritime trade developed by the Kai-barta or Kewut kings, a caste of fishermen and merchants who make marriages by mingling the blood of the bride and bridegroom in addition to the ordinary Sindurdan ceremony. That the country was originally ruled by races in touch with the Oraons of Chutia Nagpur, sons of the Kurum almond-tree, is proved by the fact that their Kadumba almond-tree is still the sacred tree in the precincts of the ancient Tamluk temple of Kāli, dedicated to Vishnu, the year-god of the Peacock race[1].

The name of the seaport shows first that its founders were, like the Oraons, of Dravidian origin, their language being a Dravidian dialect, for the Sanskrit Tamra is a form of the Dravidian Thambiram, copper, and it stamps it as the port of the copper merchants of the Bronze Age, and proves that they must have been great exporters of the metal. This was originally used without alloy, as we learn from the copper razors of the barbers, the copper axes belonging to Colonel Samuells found near Baragunda, and the copper knives found by Dr. Schliemann in the oldest but one of the six super-imposed Troyan cities. But it must have been very soon mixed with alloys of zinc and tin. These metals and also copper are found near together in Udaipur in Rajputana[2], and it was there probably under the superintendence of the Khati of the adjoining country of Khātiāwār sacred to the year-god Krishna or Vishnu, whose port Dwarika is on its coasts, that Indian brass and bronze was first made for internal use and foreign export. And the ancestors of the first hereditary braziers, the Kassara or Khasbara[3], probably accompanied the Jain Khati kings of the Peacock dynasty to Chutia Nagpur, where they established the brass trade of Manbhum, the district in which Dalmi is situated.

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[1] Hunter, *Gazetteer of India*, Tamluk, vol. xiii. pp. 172, 173.

[2] Ibid., Udaipur, vol. xiii. p. 401.

[3] Beames, Elliott's *Memoirs of the Races of the North-Western Provinces of India*, vol. i. p. 159.

These trading kings who fought their way through India from the west founded the great merchant caste of Bengal, the Subarna or Su-varna Baniks, the Bengal Suvarna Shu traders. It is to this caste who boast their descent from the Kushika father-gods Kashyapa, Gautuma and Vyāsa, and which is celebrated for the beauty of its women, that the great merchant families of the Pals, who gave to Bengal the dynasty of Pal kings, the Lahas, Des, Chandras Sinhas or Sils belong, and they show equal ability in literature and in commerce[1]. Barbers occupy an important position as priests at their weddings.

It appears to be almost certain that it was under the rule of the barber priests and merchant kings that Tamralipti was made the principal trading port between Bengal and Malacca, the tin yielding country of the Malay Chams of Cambodia, who were, as we have seen, so closely related to the Indian sons of the banyan fig-tree, and who had inherited from India the worship of Shiva, of the mother banyan fig-tree, and the incense cult I have described in pp. 378—383. It was thence that tin extracted by the Malay miners, worshippers of the white buffalo, was much more easily procured than from Eastern India, for the only tin deposit in Chutia Nagpur is so poor in quality that it has never been worked. It was the exchange of Tamluk copper with Malay tin extracted by the mining brethren of the Indian Mallis which made bronze the metal of India and introduced the Bronze Age of the Pāndava kings.

The historical retrospect thus traced from the trade traditions, the evidence of the Indian copper-mines, ritual and customs of the Copper and Bronze Age, coincides exactly with that I have already sketched in pp. 417—419, 477, 478, from the Mahābhārata and Harivansa, in telling the history of Shishu-pala, Krishna the Bhoja Ugra king and his son Kansa. It was after the final victory of Krishna that the Jain community of merchant warriors established the rule of the Suvarna in Eastern India, made the Kushika revolving mountain Mandara their sacred mountain Paris-nath, the lord (*nath*) of the traders (*Paris-Panri*), and made the sons of Rishabha the bull supreme rulers of the land. It is as a survival of the imperial rule of the sons of Indra the eel-god, who became the buffalo-bull, that the Rajas of Pachete, once the rulers of Manbhum, the country in which the Jain capital Dalmi was, retain the bull as their cognizance; and the Rajas of Chutia Nagpur, who were originally Nagbunsi, sons of the Nāga snake, wear on the day of their coronation a turban twisted into a peculiar shape to represent the horns of their new bull ancestor, and the maker of their turban holds a village granted to his forefathers free of all payment except the discharge of the duty of making the coronation bull's turban of the Raja.

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[1] Risley, *Tribes and Castes of Bengal*, Surbarna-banik, vol. ii. pp. 261—266.

It was from this amalgamation of alien and indigenous races that the Bhārata confederacy was formed under the rule of the Mayura or Peacock kings. Their leaders were the Licchavis, the sons of the Akkadian dog (*lig*), who joined the tiger-born Mallis to form the Vaggian tribes of the sons of the tiger (*vyaghra*), Pali (*vyaggho*), who in Buddhist history ruled the country to the east of the Gangetic valley. Their chief clan was that of the warrior Gnatris or Gnatikas, sons of the goddess-mother Gna, to which the last or twenty-fourth Jain Tīrthakara Mahavira belonged[1]. She is the female synonym of Agni the fire-god in Rig. iv. 9, 1. The Gnas are spoken of in many places in the Rigveda as the divine mothers, and are specially connected with Tvashtar[2], the god of the primitive year of two (*tva*) seasons, being called in Rig. i. 161, 4, his women. They are thus clearly the mother-tree-goddesses who became fire-mothers as the fire socket ignited by the fire-drill and the primitive mother-stars. Their name allied to the Sanskrit Jani, the birth-mother, is the equivalent of the Greek γυνὴ, the Cwen or Queen Mother (A.-S. Cwen Goth kwens) of the Goth-Saxon horse worshippers, who were among the earliest burners of the dead. The mining sons of this divine mother of fire, the wooden fire-socket, were the dwarf Celtic race of miners who in Europe became the Iberian Celts of Auvergne and Central France. In India they were the dwarf Asuras and Lohars, whose average height is only about 163 centi-metres, or 5 ft. 4 in., and the cephalic index 75[1]. They introduced into India with the rule of kings the Oraon land tenures giving an area of royal land in each village to the kings, which, as I have shown in p. 429 ff., was very similar to the Goidelic and Brythonic tenures in Wales and the manor tenures of England, and these were founded on the earlier tenures of the Picts, the painted Pitaro Barhishadah, to whom was offered half of the parched barley meal, of which the other half was made into porridge for the Pitaro Agnishvāttāh.

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[1] Jacobi, *Jaina Sūtras*, *Kalpa Sūtra*, 89, Sacred Books of the East, vol. xxii. p. 248.

[2] Rig. x. 61, 3, vii. 35, 6.

The race of the fathers who burned their dead was allied with the sons of the mother-fire-goddess, called in the Rigveda Matar-i-shvan, the mother of the dog (*shvan*), who came to India, according to the title of the second Mandala of the Rigveda, as the Median collected race the Saunaka, or sons of the dog-mother, and of Bhrigu the fire-father. They were the yellow Finns who as the race of Hari, the tawny sons of Shari, the cloud or water (*shara*) mother, furnished two of the twenty-four Jain Tīrthakaras[2]. They who had passed through the stages of national development in which the dead were adandoned to the birds and beasts and afterwards burned them, now burnt them before burial, and became the young (*kana*) race represented by the Kanva priests, the reputed authors of the eighth Mandala of the Rigveda. Their reputed father Kanva was, as we have seen, the nominal father of Sakuntalā, the Bhārata mother born on the Malini river of the Malli.

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[1] Risley, *Tribes and Castes of Bengal*, Anthropo metric Data, vol. i. pp. viii., xxxiv.

[2] Jacobi, *Jaina Sûtras*, *Kalpa Sûtras*, Sacred Books of the East, vol. xxii. p. 218.

These Kanvas were priests of the Yadu-Turvasu and of the mountain-god Arbuda, whose shrine is the sacred Jain mountain Arbuda or Abu in Sirohi in Rajputana. This is the god of the Vid-arba, or people of the double (*vi*) four (*arba*), the name given in the Mahābhārata to the people of Central India. He is apparently a year-god whose year ended at the winter solstice when he was trodden underfoot by Indra, slain by the frost of winter when the seven streams were released by the cutting off his head after he who was, as we shall see, the upper or northern pressing stone of the Soma-mill, was thrown from on high and thrust down to the depths by Indra as the sun-god reaching the south and ending his year at the winter solstice[1]. He is named five times in the second and eighth Mandalas out of the seven times he is mentioned in the Rigveda.

On his sacred mountain near the copper mines of Sirohi and the tin and copper mines of Udaipur, of which he is the guardian, are two of the finest existing Jain temples: one of Adinath or Rishabha, the first Tirthakara, and one of Nēminath, the lord of the wheel (*nēmi*), or Aristanēmi, the twenty-second Tīrthakara ruling, as we have seen, this year[2].

They are the upper and nether millstones of Jain theology, and it is under this symbol that Jarat-Karna and his counterpart Arbuda are worshipped in Vedic ritual. They are the two pressing or grinding stones which extract the sap of the sacrificial Soma, and in the ritual of the Soma sacrifice they are invoked in four Vedic verses, two to Savitar the sun-bird Su, the root of Savitar, and two to Indra[3]. After these are recited fourteen stanzas of the hymn x. 94, ascribed to the Rishi Arbuda. In this hymn (stanzas 6, 7, 8) the pressing stones are invoked as drawn by ten horses furnished with bridles and harnessed to ten poles, the ten sacrificial stakes indicating the ten gestation months of the cycle-year. Before the last stanza of this hymn, Rig. x. 76, ascribed to Jarat-karna, and x. 175, ascribed to Arbuda, are recited, and they are both addressed to the Grāvānah or pressing stones pierced with the holes through which the bar uniting them is inserted[1].

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[1] Rig. i. 51, 6, viii. 32, 3, 26, x. 67, 12, 14, 4.

[2] Hunter, *Imperial Gazetteer of India*, Abu, vol. i. pp. 8, 9.

[3] Rig. 24, 3, v. 81, 1, viii. 81, 1, viii. 1, 1.

In the titles of these hymns Jarat-karna is called Airāvata, or the elephant bull, and Arbuda Urddhva-grava, the pressing stone lifted up to heaven, and both are said to belong to the serpent (*sarpa*) race of Nāgur[2], Arbuda being the son or counterpart of Kadrū, the mother-tree (*dru*) of the Nāgas, the goddess Ka or Who, the invisible and intangible germ soul of life. This ceremony forms part of the ritual of the midday pressing sacred to the meridian sun to which Indra is summoned as chief god. These father and mother-stones, the revolving heaven drill which presses out on the nether mother-stone the life-giving sap of the Soma plants placed between them, are the pair called in the Mahābhārata Jarat-karu, they who make old. The male belongs to the sect of the Yāyā-vara, the wandering mendicants, the early Jains, whose god was the full-moon-god Yāyāti, the father of the Yadu-Turvasu. The female was the sister of Vāsuki, the snake-god ruling the summer solstice. The male Jarat-karu, as the dying sun-god who has fulfilled his yearly task of begetting his successor, leaves his mate when Ashtaka is begotten as the god of eight (*ashta*), the sun-god of the true Soma of the next chapter, VI. He is the sun-god of the eight-rayed star of day worshipped by the Akkadians as Dingir and Esh-shu, meaning both god and an ear of corn[1]. His parents are in short the fire-drill and fire sockets of heaven and earth which kindled the year-fires of the New Year of solar worship.

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[1] Rig. x. 94, 11.

[2] Ludwig, *Rigveda*, vol. ii. Hymns 785, 786, 787, pp. 412—415; Eggeling, *Shat. Brāh.*, iv. 3, 31, vol. xxvi. p. 331, note, 1, 332.

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[1] Ball, *Akkadian Affinities of Chinese*, Transactions of the Ninth Oriental Congress of Orientalists in China, Central Asia, and the Far East, p. 685; Hewitt, *Ruling Races of Prehistoric Times*, vol. i. preface, p. 28.

CHAPTER VI.

THE FIFTEEN-MONTHS YEAR OF THE SUN-GOD OF THE EIGHT-RAYED STAR AND THE EIGHT-DAYS WEEK.

A. *History of the founders of the year.*

WE have seen in the last chapter that the close of the epoch of the eleven-months year of the sons of the black horse's head was marked in India by the rise of a new organisation controlled by a fresh influx of northern invaders of Gotho-Finnic origin, under whose rule the human and animal sacrifices characterising this and the cycle-year were greatly reduced in numbers, and only occupied in Indian ritual a subordinate position to the offerings of libations of honey-drink, milk and melted butter which succeeded the sesame oil of the early immigrants from Asia Minor, when the worship of the mother-cow bull and calf followed that of the buffalo.

The beginning of this age is marked in the history of land tenure and national organisation by the Pattidari villages of the ruling Jāts, which were not, like the original Indian villages, communal associations of cultivators holding the whole area of the village and dividing it by periodical redivisions among the members of the community, nor those of the Oraon and Gond types, in which shares were given to the king and his provincial representative, but were confederacies of families each holding their own portion of land within the village area.

The European prototype of these family unions was the Bauerschaft of North-western Europe divided into Hofs or separate farms. The leading proprietor or ruler is the Hauptman, Headman or Captain, and his house is the

Recht-hof or Court of Judgment, the meeting-place of the united farmers analogous to but differing from the Gemeinde Haus of the communal village. This Low German Bauerschaft corresponds with the Bratsvos, or community of brothers of the Southern Slavs, described by Schrader[1]. Each Bratsvo owns a landed estate in which a definite and compact portion is allotted to each family. The number of men capable of bearing arms in a Bratsvo range from about thirty to eight hundred, and hence they were both a cultivating and fighting community organised both for defence and offence under a leader chosen by the Bratsvenici or brotherhood, and thoroughly equipped for such a campaign as that undertaken by Krishna and the reforming Jains in their conquering march from West to East India. In the Jāt organisation these Pattidari village tenures were those of the earlier immigrants, the Hele or Desh-wali Jāts, dwellers in the country (*desh*), who in Mathura, his birthplace, worship the god Rām, called Vala-rāma, the circling (*vāla*) Rāma, the brother of Krishna, also called Halayudha, he who has the plough (*hal*) for his weapon (*ayudha*)[2], that is to say he is the god of the Great Bear plough. His parent-tree was, as we shall see presently, the date-palm-trees succeeding the earlier fig-trees. These Hele Jāts are also called Bhatti, or men of the bards (*bhat*), and Malwa Jāts as settlers among the earlier Malli races. It was their bards who, like those of the ancient Hebrew sons of Shem, the name of god, preserved the national history in the form of a mythic genealogy like that kept by the Hebrews and preserved in various forms in the Ādi Parva, the first canto of the Mahābhārata, in both of which the names were symbols used to dramatise the national history recorded in India in the Mahābhārata Harivansa and the Puranic legends, and these histories were in their original form handed down by word of mouth by the national historiographers, and when popularised were transferred from bard to bard.

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[1] Jevons, Schrader's *Prehistoric Antiquities of the Aryans*, part iv. chap. xii. sect. iii. p. 397.

[2] Beames, Elliott's *Memoirs of the Races of the North-Western Provinces of India*, vol. i. pp. 130, 137; Hewitt, *Ruling Races of Prehistoric Times*, vol. i. essay v. pp. 480—485.

It was under the rule of the later Dhe, the Pachade or Western Jāts, who were sun-worshippers like the Brythonic Celts, to whom they seem to be allied, that the bards became more especially attached to certain families whose traditions they versified, and in these histories the chief king and founder of the clan, who was not as in former mythologies a sun-bird or sun-deer, a flying sun-ass issuing from his stable in the Constellation Cancer, or a sun-pillar Rā or Ragh, became a god man, the Phœnician fire-god Eshmun, the Hindu Ashtaka, son of the eighth, the offspring of the eight divine parents who were originally the eight quarters of space, but who in the mythology of the era were the seven stars of the Great Bear and the Pole Star. In the Pole Star worship the belief in the original Pole Star ape was revived, and he was depicted as revolving with the revolving heavens, as the leader of the circling stars whose left thigh was the Great Bear, from which, as we shall see, the sun-god of the year was born as the successor of the rider on Pegasus and the Charioteer Auriga of the eleven-months year, whose reins (p. 32) were the stars of the Great Bear.

The present chief representatives of the Malwa or earlier Jāts in the Punjab are the Rajas of Patiala, Nabha and Jind, all of whom trace their descent to the Jāt confederacy of Mahraj in the Ferozepore district. Their institutions were originally, like those of the Slavonic Bratsvos, thoroughly republican, for when they came under British protection they were not governed by Rajas but by a Panchayat or council of elders, like the Spartan Ephors chosen by the 6,728 Jāt freeholders[1]. Confederacies like these were so careful of their independence that the people of Khytul belonging to the Mahraj group would not admit a tax collector into their city, but paid their land revenue over the wall, and they were most particular in isolating themselves from their neighbours. Thus the Jāt village of Jagraon in the Ludhiana district was divided into eight Puttis or wards, Jagraon being in the centre, and it and the seven circumjacent Puttis were all carefully fortified against each other.

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[1] Sir G. Campbell, *Autobiography*, vol. ii. p. 42; Hunter, *Gazetteer of India*, Mahraj, vol. ix. p. 184.

These precautions recall the days when similar rivalry and exclusiveness separated the united dwellers on the seven hills of Rome, when, as we have seen, the men of the quarter of the Palatine Via Sacra fought with those of the Suburra for the head of the horse sacrificed as the old year's horse at the Equiria. But these customs, though they are permeated with the spirit of northern isolation, yet show that those who observed them had so far lost their original dread of contact with their neighbours, who were possible foes, the "hostes" who in Latin speech were both enemies and strangers, as to live in walled towns and to have adopted, when they settled in the Dravidian land of Indra, the local village institutions which entrusted the rule of the community to the village elders; and they also, though they protected themselves against their neighbours, were subject to the provincial and royal authorities within whose territories they settled.

It was among the federated races of India of whom the Western Dhe Jāts were the latest comers that the creed of the Phœnician believers in the ape-born man-sun-god, whose left Thigh was the Constellation of the Great Bear, succeeded that of the worshippers of the black horse's head and the chariot-star Auriga.

B. *The birth of the sun-god born of the Thigh.*

The origin of this year is told in the account in the Brāhmanas of the kindling on the national altar of the year-fires of this year of the man-sun-god, that of the Avatar of Krishna, as Narāyana, the god of the age (*āyana*) of the son of man (*nara*), which took place when Krishna got from Varuna the year discus and Arjuna the Gandiva bow and ape-bannered car, and when they both went forth in their expedition to burn the Khandava forest of the old altarless snake-gods[1]. The ritual distinctly shows that it followed the year of eleven months. The first sacrificial fire kindled in Indian national sacrifice was that on the earthen altar made in the form of a woman, corresponding to that of the earliest Semite altar of burnt-offerings[2], and at its ignition eleven Samidheni or kindling stanzas were in the ritual of the eleven-months year recited to the eleven gods ruling it, who were those invoked in the eleven stanzas of the Āpri hymns. In the new rule introduced with the adoption of this year, which showed that it was a direct successor of its predecessor, the eleven Samidheni stanzas were to be repeated as in the old ritual, but the first and last were to be repeated thrice to make fifteen, the number of months in the new year. These stanzas, which are expressly said to represent a year of 360 days, were to be in the Gāyatri metre sacred to Agni, the god of the altar-fire, with eight syllables in each line, and each of the fifteen contained twenty-four syllables. Hence the Samidheni hymn summoning Agni to sit on the sheaves (*barhis*) of the altar as the sun-fire-god was an epitomized description of this year of fifteen months, each of twenty-four days and three eight-day weeks[3]. Also the introduction of this year of 360 days succeeding that of 363 days shows a reversion to the original solar year of 360 days of the sun-bird and Orion. Moreover this change shows that when it was introduced the alien invaders of the eleven-months year had at the time of its adoption as the national year[4] been absorbed into the original Dravidian confederacy, and had assented to the new year measurement and national ritual framed at the time of their absorption.

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[1] Mahābhārata Ādi (*Khāndava-dāha*) Parva, ccxxvi., ccxxvii. pp. 622—626.

[2] Exodus xx. 24.

[3] Eggeling, *Shat. Brāh.*, i. 3, 5, 4—9, i. 4, 1, 7, Sacred Books of the East, vol. xii. pp. 96, 97, note, 102, note 1, 103.

[4] No national ritual was ever universally observed throughout India; each

The divine agents who were believed to have introduced the new year were the Ashvins, who, as we have seen, were active agents in the year of the cycle-year and in the eleven-months year of thirty-three-day months. It was they who in Rig. i. 34, 11 brought their thirty-three gods to drink madhu or honey-drink, the intoxicating mead of the early Soma worshippers; and it was they who changed the Great Bear reins of the year-chariot into the Great Bear Thigh-parent of the sun-god who pursued his own independent retrograde course round the heavens. And he was thus substituted for the stars Pegasus and Auriga who led the eleven-months year.

To trace the history of this god born of the Thigh we must go to the Mahābhārata and the Shatapatha Brāhmana. In the Mahābhārata Āurva the god born of the Thigh (*Uru*) is called the son of Chyavana, the son of Bhrigu and of Arushi, the red one, daughter of Manu, the fire kindled in the fire-socket. Chyavana, whose name means "the moving one," is the fire-drill who begot the sun-god born of the Thigh, the revolving Great Bear Stars[1]. In another story of his birth he is called the sun born from a woman of the Bhrigu race who fled from the persecuting Kshatrya warriors, the sons of Ugra who introduced the eleven-months year. When they tried to kill her he emerged from her thigh and blinded them by his light. His mother told them that to recover their sight they must pray to the young sun-god, and he made their eyes to see in answer to their prayers, and threw the fire of his wrath on to the ocean as the horse's head of the eleven-months year, called Vadavāmukha, he

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tribe and organised section of the community used that peculiar to themselves, but at the same time many of them joined in the festivals of their neighbours and of the ruling authorities of the states in which they lived, but everyone was free to do as they liked in these matters except in so far as they were bound by caste rules, the only restraint on individual liberty.

[1] Mahābhārata Ādi (*Sambhava*) Parva, lxvi. p. 191.

who speaks from the left (*vāma*), and who was the god whom he superseded. But when this fire seemed likely to burn up the ocean and was threatening to destroy all the Rakshasas, the sons of the tree (*ruhk*), with the sacrifice which was being performed by Parāshara, the god of the overhanging cloud, the son of the rain-god Shaktri, Shukra or Sakko, the leader of the thirty-three gods of the Tavatimsa heaven, said to be his father's counterpart and second self, Parāshara agreed to extinguish it at the request of Kratu, Pulahu and Pulashya, three stars in the Great Bear[1]. And then Shaktri or Indra was sent up to heaven as a star, which was, as we shall see, the leading star in the Great Bear.

In this second form of the story the son of the Thigh is clearly represented as introducing the new age of national peace by casting the horse's head of the eleven-months year into the ocean, and as substituting for it the new year brought in by Parāshara, the cloud-god, in the form of the original cloud-bird which measured the year by the rainy seasons.

A similar history of this change is told in the story telling the part taken by the Ashvins in introducing the new year of the thigh-born son of Chyavana and Arushi. They are said to have brought about the birth of the son born of their marriage. In the Shatapatha Brāhmana Chyavana is described as the almost dead god who was once the sun-gnomon-stone, but who in the age of the eleven-months year had become an object of derision. He was found by Sharyata the Mānava, the son of Manu, who was the god of the Great Bear arrow (*sharya*), and who gave him his daughter, here called Su-konya the sun-maiden, in marriage, and the task of restoring the decrepit husband's youth was undertaken by the Ashvins. They plunged him in the Pool of Regeneration, the southern waters of re-birth, the Cauldron of Dagda, the death and birth-place of the southern sun re-born at the winter solstice; and when he emerged from his bath as the young sun-god the Ashvins, who had hitherto been the twins day and night, the twin lords of generation of the twin stars in Aries, were raised to heaven to drink Soma with the gods as the stars Gemini, which, as we shall see, were those in which the sun-gods of the year began their yearly course. At their reception in heaven the gods were reciting the Bahish-pavamāna, which, as we have seen, was recited when the sacrificial horse was being led up to be yoked in the year-chariot which he was to take round the heavens in the yearly circuit he made before he was slain as a dead year-god. Hence the recital of this hymn here recorded when the Ashvins were received among the gods tells us that they as the stars Gemini were to rule the year of the regenerated sun-god, whose name was to be Āurva, the god born of the Thigh, and whom they were starting on his year's course from the constellation allotted to them [1].

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[1] Mahābhārata Ādi (*Chaitra-ratha*) Parva, clxxx.—clxxxiii. pp. 512—519; Sachau, Alberuni's *India*, vol. i. chap. xlv. Of the Constellation of the Great Bear, p. 390.

This hymn to the rain-god Pavamāna, to whom all the hymns of the ninth Mandala of the Rigveda are addressed, is one of nine lines in the Gāyatri metre of eight syllables, and thus contains 72 syllables commemorating the original year of seventy-two five-day weeks measured by the rainy seasons of the cloud-bird, and in the Brihad Aranyika Upanishad we are still further instructed than in the instances I have now quoted as to the meaning of its ritualistic use, for we are told that it was by the chanting of this hymn, the Udgitha, that the Divas, the sun-god of the new solar worship, overcame the Ashuras of the eleven-months year, whose services were silent [2]. To the Ashvins thus received as year-stars the three-lipped cup representing the three seasons of the year was allotted, and it was filled not with madhu, the intoxicating honey-drink, the secret of which they had learnt from Dadhiank the Atharvan, the god of the horse's head, but with pure Soma or holy sap pressed out by soma-pressing stones from the sacred mother-plant, and this was offered to these madhu-drinking gods, who were addressed in the words of Rig. i. 22, 3, calling upon them to infuse intoxicating honey into it with their divine rod whence honey dropped. This cup thus made symbolically intoxicating was to be drunk as the tenth of the Soma cups offered at the New Year's sacrifice[1], that is to say, it was to be the cup of the tenth month of gestation of the year-god.

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[1] Eggeling, *Shat. Brāh.*, xiii. 5, 1, 16, xiii. 2, 3, 1, Sacred Books of the East, vol. xliv. pp. 384, 304.

[2] Max Müller, *Upanishad Brihad Aranyika Upanishad*, i. 3, 1, Sacred Books of the East, vol. xv. p. 78.

The hymn of invitation recognising these twin-ruling stars as the agents who introduced the new sun-god of eight-day weeks was recited at the Chātvāla pit, whence the earth was taken for the Uttara-vedi or northern altar, on which, as we have seen, were roasted the offered portions of the animal victims slain at the sacrificial stakes, which, as well as the Chāt-vāla, was outside the consecrated ground. The pit was at its north-east corner, so that the sun-god invoked at it was the rising sun of the summer solstice[2].

This pit was especially associated with the ritual which looked on the year as a recurring series of ceremonial services marking its progress, for it was into it that at the Samishtayajus ceremonies at the end of the annual Soma sacrifice that there were thrown the Udumbara throne (*asundi*) of the Soma year-king[3], the Udumbara (*Ficus glomerata*) wild fig-tree, the supporting pillar of the priest's house (*sadas*) of the year-gods, and the Drona kalasa or hollowed tree-trunk in which the Soma sap of the year was stored. These were afterwards transferred to the temple pool. Together with these the sacrificer threw into the pit his year-girdle of three strands, signifying the three seasons of the year, and the black deer's horn he wore at the rim of his sacrificial surplice as a reminiscence of the original year of the black antelope[1]. The ceremonies performed at the Chātvāla pit recognised the beginning and end of a year opening, like the northern year commemorated at Stonehenge, with the rising sun, and thus differed from the southern year of the setting sun, and it is thus a reproduction of the Trika-dru-ka year. Hence the New Year sacrifice deifying the Ashvins as the stars Gemini, the constellation in which the sun was to be born, included this year as well as that of the original cloud and sun-bird.

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[1] Eggeling, *Shat. Brāh.*, iv. 1, 5, 1—19, Sacred Books of the East, vol. xxvi. pp. 272—278.

[2] Ibid., iv. 2, 5, 9, iii. 3, 1, 76, ibid., vol. xxiii. pp. 309, 116, notes 1 and 3.

[3] Ibid., iii. 3, 4, 27, ibid., xxvi. p. 84.

To bring the ritualistic historical record down from the original Bahish-pavamāna year of the sun-bird to the Gāyatri year another chant of eleven verses was added to it. The first of these stanzas is called Shiras, the head, and the second Grivah, the neck, shewing it to be a year-hymn of the eleven-months year of the horse's neck. This hymn is called the head of the sacrifice offered by Dadhiank, the god of the horse's head[2], that is to say, it declared the sacrifice to be one proclaiming the succession of the sun born of the Thigh as year-god of Dadhiank's year. To complete the proof of the correctness of this history of the sun-god born of the Thigh as told in Hindu tradition and ritual, we must turn to the Manvantara period of Manu, the measuring-god, and his counterpart Indra. In the first of the lists of the fourteen gods of time of this calendar of Manu and Indra, the first star is Svāyambhava, the self-begotten, the Pole Star, but in the second list recording the twin gods of the age of the rule of the Great Bear, the first star is Ur-ja stambha, the pillar (*stambha*) of the thigh (*ūru*) born god, and this pillar-god as the first star in the Great Bear is followed, in the second Manvantara, by the eleven children of Vashishtha[3], the god of the altar fire whence Āurva, the sun-god of the Thigh, was born as the son of the rejuvenated fire-drill and fire-sockets. The sun-god born from the thigh of the Pole Star ape-god is in Greek mythology Dionysos, son of Semele, daughter of Athamas or Tammuz, Dumu-zi, the star Orion, who was the Phœnician goddess Pen Samlath, the face (*pen*) of the name (*shem*) of god, the female mother-goddess who had passed through the stages of the tree-mother, and the Phœnician goddess Tanais or Tanit, the female form of the male fish-god Tan of the creating mud of the South, who is called by Strabo the parent goddess of the Persian and Zend creeds, Anāhita, the cloud-bird-mother of the springs whence the Euphrates rose[1]. Her son was born prematurely as his cloud-mother was burnt up by Zeus, who wooed her as the sun-faced storm-god scattering the clouds with his rays. Then Zeus, as the heaven-ruling Pole Star ape, took him up to heaven and placed him in his thigh as the parent Great Bear Star of the new sun-god of this age. This god was born as the Sabæan god of barley (*sabaia*), the sacred mother-plant of the Greeks, Iberians, and the people of northern India, whence was made his barley-beer, which preceded his later wine.

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[1] Eggeling, *Shat. Brāh.*, iv. 4, 5, 2, iii. 2, 1—18, Sacred Books of the East, vol. xxvi. pp. 379, notes 2 and 3, 29, 30.

[2] Ibid., iv. 1, 5, 15, xiv. 1, 18—24, ibid., vol. xxvi. p. 276, note 1, xliv. pp. 444, 445.

[3] Sachau, Alberuni's *India*, vol. i. chap. xliv. Of the Manvantaras, xlii. Of the Great Bear, pp. 387, 394.

When born he passed through two stages, first Hermes, the god of the pillar (ἕρμα), gave him to Athamas and his wife Ino, the seagull goddess of the Kredemnon or zodiacal ribbon, p. 541, as the sun-maiden who was, as we have seen, wedded in India to Pūshan, the god of the constellation Cancer, and to Soma, the male moon-god who with his ten sons became the year-god of the eleven-months year. When the epoch called in the Mahābhārata that of the madness of Kalmashapada, the god of the star-spotted feet (*kalmasha*) began, Athamas and Ino were in Greek mythology stricken by Here, the goddess of stella-lunar time, with the madness of the age of the eleven-months year. Then Zeus changed the sun-maiden mother of the gods of the eleven-months year into the sun-ram, and entrusted him to the nymphs of Nysa, whom he placed in the stars as the Hyades, and they brought him up in a cave[1].

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[1] Mövers, *Die Phonizier*, vol. i. pp. 617, 618; Strabo, xi. p. 432.

This account tells us that the god Dionysos, who was first the barley-god and became the wine-god, was first the sun-maiden, the cloud and mist daughter of the sun, and was afterwards born as the year-god of the year ruled by the sun-ram, who, as the sun-god, was born in the Hyades, the companion stars to the Pleiades, both of which form his groups inside the stars of Taurus. He was the sun-god born in the cave of the South, when the sun was in Taurus at the winter solstice, about 10,700 B.C., at the end of November—December, and immediately after his birth the sun-god in December—January entered Gemini, the birth-constellation of the gods of this age.

The god thus born was Dionysos Nuktelios, the sun of night, whose festival, the Lesser Dionysia of the winter solstice, is said by Hesychius to take place in Poseidon (December—January). It is called by Pausanias the Thyan festival, which is in Virg. Æn. iv. 300—303 said to be that at which Dionysos is worshipped at night. Pliny says that on the 5th of January at Andros in Elis the fountain in his temple yielded wine. It was a festival of the death and rebirth of the sun-god accompanied by orgiastic rites, and at it a boy was sacrificed to Dionysos, the Goat-shooter, at Potniæ in Bœotia[2], that is to Dionysos as the son of the Great Bear Thigh, which in its circuits shot the Pole Star goats, round which it revolved, with the arrow of its pointer stars.

This festival was held to celebrate the return of Dionysos from the under-world, whither he was supposed to have gone to fetch Semele, after entering it through the bottomless waters of the Alcyonean Lake near Lerna. He was summoned thence as the cow-born god by a blast of trumpets calling him to return as the bull-god of spring. His return was celebrated at Pellene in Achaia by a festival of torches, like that beginning the Pleiades year. It was held in the temenos of his temple opposite the grove of Artemis Soteira, the Great Bear goddess, and at Cynethæ in Arcadia a bull was sacrificed to him [1].

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[1] Smith, *Classical Dictionary*, Dionysos, p. 226.

[2] Frazer, *Pausanias*, i. 40, 5, vi. 36, 1, ix. 8, 1, vol. i. pp. 61, 323, 324, 454, vol. ii. pp. 525, 526, vol. iv. p. 108, v. p. 30.

It was to him as the spring-god that the festival of the Lenæa or wine-press was held in Gamelion (January—February), the marriage month of Zeus and Hera. It, as Pausanias tells us, was held at Migonium in Laconia on a mountain called Larysium, and it, like the slaying in Māgh (January—February) of the wedding-oxen of the Indian marriage of Soma, the moon-god, and Suriā, the sun-maiden, was followed by the Dionysiac Anthesteria of the 11th of Anthesterion (Februray—March), answering to the consummation of the Indian wedding at the new moon of Phalgun (February—March), when the national New Year's festival of the red race called the Huli is held. The two festivals indicate different methods of year reckoning, one beginning the year in January—February and the other in February—March.

The Greek Festival of Anthesterion, the festival of recal (*ἀναθέσσασθαι*), was certainly a three days' New Year's festival beginning with the Pithoigia, when the souls of the dead came from the sacred cleft called the Pithoi casks, the Indian Drona or hollowed tree-trunk of the mother-tree in which the Soma or sap of life was pressed out for consummation at the New Year's Soma feast. They were greeted on the second day with Choai libations, and on the third day, called the Chytroi, they were feasted with grain and seeds [2].

This is practically a repetition of the Indian Shraddha, or feast to the dead, when the fathers were feasted with rice, parched barley and porridge before the autumnal equinox; and this Indian feast is a repetition and reproduction of the original three days' feast to the dead held on the 31st of October and the 1st and 2nd of November, the last day of the old and the two first days of the new Pleiades year.

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[1] Frazer, *Pausanias*, ii. 37, 4, vii. 27, 1, viii. 19, 1, vol. i. pp. 130, 371, 397, vol. iii. pp. 302, 303.

[2] Harrison, *Pandora's Box*; Verrall, *The Name of Anthesteria*, Journal of Hellenic Studies, vol. xx. 1900, pp. 102—110, 116; Harrison, *Prolegomena to the Study of Greek Religion*, chap. ii. The Anthesteria, pp. 34—47.

Also this New Year's festival of Anthesterion (February—March), held from the 11th to the 13th of the month, corresponds with Indian New Year's Huli festival of the new moon of Phalgun, February—March, which was, as I have shown in p. 283, the New Year's festival of the red race, when red powder was thrown by the partakers in the feast on one another, just as comfits are thrown in the Carnival, the European form of the Indian festival.

Hence in these successive allied festivals we have a reproduction of the ancient ritualistic history of the worship of the dead in India, Greece and Western Europe, and also evidence that the spring-god who in Greece died and was re-born as the god of the new year, was the Greek god Dionysos, the god of barley drink and wine made from the parent vine-tree, the latest form of the god of the parent barley-plant who in Asia Minor, Mesopotamia, Egypt, India, Greece, Italy and Western Europe succeeded the one great rice-mother. But to complete this sketch of the history of Dionysos, the sun-god born of the Thigh, we must turn to another form of his birth-story, in which he was not the god who went down to the under-world of the South at the winter solstice to bring back to earth his mother Semele, and who returned as the newly-risen bull-god of spring, but the bull-god Zagreus, son of Persephone, violated by Zeus, who was another form of Semele as the May goddess returning to the upper-world in May, and her son Zagreus was a variant form of the spring-bull of the Alcyonian lake. To this birth-story in the form developed in the Orphic mysteries a number of interesting and instructive details were added. Thus in an Orphic hymn we find Zegreus identified with the Idæan Zeus born on Mt. Ida in Crete. This god, guarded on Ida by the Kouretes and Korybantes, the dancing-priests who danced like the stars round the sun-god born of the Pole Star, was stolen by the Titans, who lured the child away by gifts of toys, a pine-cone, a rhombus or bull roarer, a sounding wooden whirligig used by the Australian aborigines to imitate the voice of their storm-god at their tribal festival, the golden apples of the Hesperides, the mirror of the year-god (p. 544), a knucklebone and a tuft of wool. They tore the bull-child to pieces and ate him, but Athene saved his head, which she placed in a cask, the Indian Drona or Soma receptacle, whence it was brought back to life as the young year-god. This story tells us that the bull-child lured away by a pine-cone was the son of the pine-tree virgin-mother Cybele or Rhea; he was called by the voice of the storm-god and enticed by the gift of the apples of perpetually renewed life, and vested with the mirror of the all-seeing god who circled the Polar heavens above the earth as the god born of the rain-sun. But this god must die before his new-birth, and hence he was devoured by the Titans, the men of the under-world, whose name is interpreted by Miss Harrison, after Eustathius, as meaning the men of the white dust (*titanos*) or clay, with which the Orphic mystics used to daub themselves; and this simile reproduced in a Greek form the name of the Akkadian supreme god Mul-lil, the lord of the dust (*lil*), the red clay whence according to Genesis the red sons of Adam were made. This dust was the dried mud of the god Tan raised from the sea to become the island floor of the national Valhalla open-air tent, which was the conception of the tribal home of the ancient world.

This Titanic feast on the bull-god was represented in the Orphic mysteries by a feast of the celebrants, who at other times abstained from eating living things, on the raw flesh of a sacrificial bull, a variant form of the bull slain by Mithra at the winter solstice[1].

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[1] Harrison, *Prolegomena to the Study of Greek Religion*, chap. x. Orphic Mysteries, The Omophagia, pp. 480, 481, 491—496; Smith, *Dictionary of Antiquities*, vol. ii. Orphica, p. 302.

But this bull-feast was a survival of an early sacrifice both in India and in South-western Asia, and in all Semitic and Phœnician countries of new-born children. This sacrifice is depicted on a vase in which a Thracian tears with his teeth the flesh of a child before Dionysos Zagreus, and according to Porphyry this child became a man who used to be slain and torn to pieces at the Bacchic feasts. This became a goat eaten raw by the Bacchants of Thrace and the bull similarly eaten in Crete, while the history of the sacrifice proving that it was originally a new-born child is given in the ritual at Tenedos, where the animal sacrificed was a new-born calf of a cow which had cothurni or shoes put on her feet, and had previously to delivery been treated like a woman in childbirth[1]. Most striking proof that the original human offspring of the year-god was a new-born child slain, like the first-born of Jantu the Hindu king, to produce children not only from the dead child's mother but from Jantu's other ninety-nine wives, is given by the recent excavations at Gezer, where the remains of a large number of sacrificed new-born infants have been found buried in earthenware jars.

Thus we can trace the history of Dionysos as the sun-god born of the Thigh of the Great Bear to the worship of the year-bull who had been originally the year-ape, and the conception is one which became dominant in religion among the races who called themselves sons of the cow or bull, the Indian Gautuma, sons of the cow (*go*), and who, as we have seen in p. 258, offered at the Ekashtaka festival of Māgh (January—February), at the birth of the child of the majesty of Indra, a cow of which the left thigh was offered to the dead ancestors[2]. It was a development preceded by a gradual alteration of sacrificial customs beginning with the New Year's sacrifice of new-born infants, who were to be the precursors of a largely increased number of births at the end of the ten months of gestation of the cycle-year which they began.

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[1] Harrison, *Prolegomena to the Study of Greek Religion*, chap. x. pp. 482—490.

[2] Oldenburgh, *Grihya Sūtra Paraskara Grihya Sūtra*, iii. 3, 6, 1—10, Sacred Books of the East, vol. xxix. pp. 341—344.

The sacrifice of the thigh and the distinction between the left and right thigh opens up a most interesting chapter in the history of Thigh-worship and of religious development. The original sacrifice was that of the left thigh offered in Hindu ritual at a feast to the dead in Māgh (January—February), the first form of that festival which became the Greek Anthesteria and the Hindu Huli in February-March. That it was an offering made in the age of the eleven-months year is proved by the passage in the Mahābhārata telling how Duryodhana, the Kaūravya god of the eleven-months year, tried to seduce Drupadī, the Pāndava goddess of the mother-tree (*dru*), by showing her his left thigh[1]. That Duryodhana was a year-god who ruled by the Great Bear thigh and perhaps also by that of the Little Bear, is proved by the account of his death when slain by Bhima, son of Maroti the tree (*marom*) ape-god, in single combat. Duryodhana challenged all the five Pāndava brethren to fight with him, and showed that he was a year-god by saying, "Like the year which gradually meets all the seasons I shall meet all of you in fight[2]." The Pāndavas represented the five seasons of the year, and Bhima, whom they deputed to fight Duryodhana, was god of the summer ending with the summer solstice. It was this conquering god of summer which ended the war between the gods of the eleven-months year and those of the solar years succeeding it, by breaking both Duryodhana's thighs, and thus killing the leader of the age when time was reckoned by the fixed stars. The new solar reckoning of time introduced after the Pāndavas victory and Duryodhana's death was that of the circling sun-god Parikshit, which I will describe presently.

The worship of the year-god of the left thigh belongs to Celtic as well as to Indian religious history. This god was Cu-chulainn, who was, as I have shown, the slayer of twenty-seven brethren and the conqueror of the gods of the cycle-year. We are told in the story of his death that his strength dwelt in his left thigh, and the accounts of how he lost it and was consequently slain reproduces in a striking form the history of the supersession of the god of the eleven-months year by the god of the year of eight-day weeks. Lugaid his slayer was the son of Fergus Fairge or Fergus, the ocean-god of the southern waste of waters. It was into the lap of Fergus that the brooch with which Maine fastened her cloak fell from the hoofs of the sun-horse, and Maine was, as we shall see presently, the goddess of the eight-days week of the eight Maine, the links of the chain that bound together this year of fifteen months[1]. Lugaid, the son of the ocean-god who had this year-brooch of the fifteen-months year, is also called the son of the three Curoi hounds or year-dogs said to be Cu-chulainn whom he slew, Conall Cernach, slayer of Lugaid and Curoi, the keeper of the cows of light and husband of Bhathnat, the flower-goddess, who measured the year by the perpetual succession of the blossoms which mark the stages of annual time, and who as Blodened was wife of the sun-god Lug, whom she forsook for the Crane (*garan*) god Goronwy Peor[2]. She is the Celtic form of the Greek Koronis, sister of Ixion the god of the revolving Great Bear, who is also a goddess of the year of blossoming flowers. These Curoi were the three Corr or Cranes from whom Lugaid their son got his name of Corr, the Crane[3]. They were the three cranes of Midir, god of the lower world of the southern sun of winter, the three baleful birds answering to the Greek Harpies or Vultures who tried in the story of Jason to kill Phineus, the sea eagle, by taking away his food and pecking him when he tried to eat. These birds were driven away by Zetes and Kalais, sons of Boreas and gods of the North-east and North-west winds, to the Strophades or Turning Islands marking the winter turning-points of the year, and apparently became the three weaving sisters in the constellation of the Pole Star Vulture[1].

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[1] Mahābhārata Sabha (*Anadyuta*) Parva, lxxi. p. 191.

[2] Mahābhārata Shalya (*Gud Ayudha*) Parva, xxxii. 17, p. 127.

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[1] Rhys, *Hibbert Lectures for* 1886, lect. iv. p. 328.

[2] Ibid., lect. iii. pp. 239, 240, v. p. 472, note 2—474, 552.

[3] Ibid., lect. v. pp. 331—334, Additions, pp. 676, 677.

It was these three crane seasons of the year who in the form of three old women blind of the left eye, the one-eyed Graiæ whose eye Perseus carried off, met Cu-chulainn and persuaded him to eat the shoulder-blade of the dog, whence he took his name of the hound (*cu*) of Culain the smith. This was apparently not the sun-dog Sirius but the dog Argus of Greek mythology, the dog of Odusseus, the constellation Argo, the parent constellation of southern mythic history.

They gave him the dog's shoulder with the left hand and he held it in his left hand as he ate it, and he put the bone under his left thigh. Thereupon the strength of his left thigh departed, and he was slain by Lugaid the winter crane. That is to say the sun-god of the left thigh was slain by the winter son of the Three Cranes of the south land of Fergus Fairge, who gave to Lugaid the brooch of the eight-days week of Maine, and his slayer was in his turn killed by Conall, god of the summer solstice, whose horse, the dog-star Sirius, had a dog's head[2].

Another aspect of the history of the god of the left thigh appears in the story of Odusseus, the god of the way (ὅδος) of the revolving heavens, the star Orion, who was the son of Laertes, the god of the parent pillar (*lat*), and Antikleia the backward key, and hence his path round the heavens was the retrograde track of the Great Bear. He was, as we have seen, the god of the revolving bed of the Great Bear, the waggon of the sun-god of the cycle-year. His mythological history as the year-god Orion, the Hunter of the North, the humanised star-god whose left thigh was the constellation of the Great Bear, goes back to the age of the pig-gods, when the Pole Star sow drove the seven pigs of the Great Bear round the Pole. He as king of the star-pigs owned six hundred star-sows guarded by his Phœnician swineherd Eumœus, and lodged in twelve pigsties, the twelve stations of the sun-god of the age of Orion going round the heavens in twelve months. Besides these he had six hundred boars, who had been reduced to three hundred and sixty, the number of days in the year, by the suitors of Penelope, the claimant of the hand of the Queen of Heaven, the Pleiades weaver of time, who killed them for food. They were guarded by four dogs, the four Lokapāla stars of the Hindus, ruling the four quarters of the heavens, which were in the Zend astronomy Sirius, the Great Bear Corvus and Argo[1].

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[1] Hewitt, *Ruling Races of Prehistoric Times*, vol. ii. essay viii. pp. 198, 199.

[2] Hall, *The Cu-chullin Saga*, Cu-chulainn's Death, pp. 254—263.

Odusseus by traditional descent belonged to the wolf-race whose history I have traced, and which was born according to the Greeks in the wolf-grove Lykoreia in Parnassus, from the stones cast by Deu-kalion, the god of the raining (δεύω) time of the Deluge. For his mother's father Autolycus (αὐτόλυκος) was the parent wolf (λύκος) god, king of Parnassus, and it was he who named Odusseus when placed upon his knees by Eurykleia, also called Eurynome, his nurse and guardian star the Phœnician Astro Noema, the star Virgo. Autolycus was the son of Hermes, the god of the pillar (ἕρμα), the year-gnomon-stone of the wolf-race. Odusseus when on a visit to Autolycus hunted, like other year-gods, the year-boar of Parnassus, which in the graphic description of the Odyssey started from its lair with bristling mane and fiery eyes when roused by the dogs. It rushed past Odusseus, who was brandishing his spear, and in passing cut open his left thigh above the knee (γουνὸς ὕπερ), and then Odusseus struck him with his spear on his right shoulder (κατὰ δεξιὸν ὦμον), showing that he must have passed him on his left side[2]. The dying monarch of the forest when transfixed by the spear fell in the dust with a dying grunt of defiance (*ἔπεσεν ἐν κονίησι μάκων*), telling his conquering foe that he died fighting to the last.

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[1] Hom. *Od.*, xiv. 5—22; Hewitt, *History and Chronology of the Myth-Making Age*, chap. vii. sect. f, The Year of Odusseus as God of the Thigh, pp. 455 ff.

[2] Hom. *Od.*, xix. 394—466.

This injury to his left thigh inflicted before he left Ithaca on his twenty years of wandering did not, like the withering of Cu-chulainn's thigh, impair his divine power, but the scar remained as a mark of which he was known to all his friends, and in his insistence on this point the poet of the Odyssey practically tells us that he was looked on as the god whose left thigh was scarred, and therefore in mythological parlance withered like the thigh of Cu-chulainn and that of the Hebrew Jacob, who, as we shall see, retained like Odusseus his divine power after his thigh was withered.

It was by this mark that Odusseus was recognised as she washed his feet by his nurse Eurykleia or Eurynome, the northern star-mother Virgo, who with Thetis, the goddess of the southern mud (*thith*), tended Hephaistos when cast down from heaven by Zeus[1]. By this mark he revealed himself to Eumœus the swineherd and Philoitios the herdsman of the oxen, a Greek form of Aryaman the star Arcturus, the chief star in the oxen constellation Bootes[2], and it was this wound which he showed to his father Laertes when he asked him for a sign that he was his son[3].

This injury to his thigh did not impair his vigour and skill as the archer-god of the heavenly bow of the Great Bear in his battle with the suitors. Throughout the contest he remained the victorious god armed with the bow of Eurytus the drawer (*ἐρύω*) the Greek form of the Indian Krishanu, which he received from Iphitus his son when he as a boy saved his star-sheep[4]. The conditions of the contest as declared by Penelope were that the victor should bend and string this bow of the Great Bear and shoot an arrow right through the twelve double axes (*πέλακυς*) or twenty-four crescent moons of the twelve months of the year of the twelve pigsties. Whoever should perform this feat, requiring the supernatural strength and skill of the supreme god the shooter of the arrow of the Great Bear pointing stars, should become the husband of Penelope the goddess who wove the web of time[1]. Odusseus alone was able to perform it.

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[1] Hom. *Od.*, xix. 388—393, xx. 5, where she is called Eurynome.

[2] Ibid., xxi. 216—220.

[3] Ibid., xxiv. 327—332.

[4] Ibid., xxi. 10—41.

His victory is the counterpart of that of the Hindu Arjuna, who with the same heavenly bow won the hand of Drupadī, the tree (*dru*) mother-goddess, by shooting five arrows through the mask of the Pole Star circled by the constellation Draco.

During the slaughter of the suitors following the victory of Odusseus in the shooting contest, Melanthios the goat-herd, the Pole Star goat, was captured when he went to get arms for the suitors from the bed-chamber of Odusseus' revolving heavens' bed. He was caught in the act of robbing the Treasury of heaven bound by Eumœus the swineherd and Philautios the cattle herdsman, thus succumbing to Arcturus the leader of the stars of the new year[2]. Melanthios had been cup-bearer to the suitors, the filler of cups of the seasons, and had always derided Odusseus when he returned from his wanderings as the sun-god despised in the age of the eleven-months year of the black sun-horse and disguised as a beggar, who was only recognised by his faithful dog Argus, the constellation Argo of Jason's year, who died as a year-god when the sun-god returned to rule the year.

Before the shooting of the arrow through the axes and the slaughter of the suitors the doors of the central hall in which they were, were closed by Eurykleia and Philautios, the stars Virgo and Arcturus, and after his victory Odusseus as the sun-god of the right thigh shot with his heavenly arrows all the imprisoned suitors, the false gods of the worshippers of the gods of night slain by the sun of day. At the end of the slaughter Melanthios, the goat god, was brought out, his nose, ears, hands and feet were cut off, and he was emasculated and changed from an ape-god of the left thigh into a sexless gnomon-pillar[3].

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[1] Hom. *Od.*, xxi. 68—79, 404—423.

[2] Ibid., xxii. 135—193.

[3] Ibid., xvii. 212—216, 300—327, 369 ff., xx. 172—184, 255.

In the Egyptian Book of the Dead we have a full account of the astronomical mythology of the Great Bear as the stars of the Thigh and of the ritualistic symbolism of the offering of the thigh of the sacrificial bull. The Thigh group dwelling in the Great Lake of the northern heaven, which is the Thigh of Nut, the goddess of heaven [1], carries within it the face of the year-god Osiris Nu, who follows Septu (Sirius) [2] in the mighty boat of Khepera the year-beetle led by Thoth the moon-god, who sits upon the thighs of the Great and Little Bear. The god Osiris Nu is the god of the Nun, the ocean-god of the Finn Samoyedes, whom they worship with Jumala, the heaven-god. It became Num or Nun, the god of the Ugro-Finn Akkadians, who dedicated to him or her their south-eastern land, that of Sushan, which they called Mah Num-maki, the land of the lady (*mak*) Num, and the ideogram Nun means the prince of the divine enclosure [3], the Pole Star god. In Egyptian mythology Nun, the primæval water-god, is called the "supreme god, the self-existent," and in the Book of the Dead the Chancellor or Chief, the Overseer of the palace [4]. Nun and Nunet his vulture daughter were the ruling gods of the eight apes rulers of space, called "the soul of the East, the apes who adore Ra the sun-god, the eight Khnum or building architects who sit to the right and left of Amon, the hidden god dwelling in the Pole Star [5]; and hence he was the god of the age of the creating eight who became the Hebrew god Nun, the primæval fish; and hence this god Nun, originally the fish the first form of life in the Ocean Lake of the South, became in religious evolution the Pole Star god dwelling in the Great Lake of the northern heaven. This year-god Osiris Nu travels in the Khēpera boat over the paths of Rā, the sun-god, upon the mighty Thigh[1]. The beetle year-god of this boat Tem Khēpera, the god of the year beginning with the setting sun (*tem*), brought himself into being from the thigh of his divine mother, and she is Isis, the divine ape who became the cow-mother, and whose Thigh, which was the rudder of his boat Rā, was cut off with the sacrificial knife, the lunar crescent, to bring blood into the Sektet boat of the setting sun[2]. Also the course of the year-god Osiris Nu ruled by the Thigh is described as that in which he travels with Rā in the form of four apes[3] who sit in the bows of the boat. He turns back the water-flood which bears him over the Thigh of the goddess Nut, the staircase of the god Sebaku, the god of the Thigh (*sebeq*)[4]. That is to say he journeys on the northern and southern path of the solstitial sun, turning back on his course from north to south round the Great Bear at the summer solstice. This Khēpera boat, on the Thigh of which the god Thoth sits, is that of the thirteen-months year measured by lunar crescents, the year of the seven Ārits or mansions of the seven days of the week of Osiris Nu, who celebrates the monthly and half-monthly festivals, those of the crescent moons, and travels under the hand of Thoth and in the boat of Rā; and at each of these Ārits the thigh, head, heart and hoof of a red bull are to be offered[5]; and this thigh of the sacrifice, the star-god of the Thigh, is said to be tied to the neck and the head of Amentet, the god of the land of the West, the home of departed spirits[6].

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[1] Budge, *Book of the Dead*, Translation, cxxxvii. 5, p. 220.

[2] Ibid., cxxx. 11, 19, 30, 31, 35—37, pp. 209, 211.

[3] Max Müller, *Contribution to the Science of Mythology*, vol. i. p. 261; R. Brown, jun., F.S.A., *Primitive Constellations*, vol. ii. chap. xiv. pp. 163—165; Sayce, *Assyrian Grammar*, Syllabary Signs, 66, 361, 428; Hewitt, *Ruling Races of Prehistoric Times*, vol. i. essay iii. pp. 250, 292; *History and Chronology of the Myth-Making Age*, chap. vi. sect. h, Story of the Two Thieves who robbed the Treasure-house of Heaven, p. 378.

[4] Brugsch, *Religion und Mythologie der alter Ægypter*, pp. 21—25, 106; Budge, *Book of the Dead*, Translation, chap. cxxii. 1, p. 185.

[5] Brugsch, *Religion und Mythologie der alter Ægypter*, pp. 156, 159; Hewitt, *Ruling Races of Prehistoric Times*, vol. i. essay iii. p. 292.

In Hebrew history and ritual we find an account of the birth of thigh-worship and of the successive ritualistic use in symbolical sacrifices of the left and right thighs of the cattle offered as victims. It arose in the age of Leah, the wild cow (*le*), the daughter of Laban, the white god of Haran, the god "of the brick foundation of heaven" and of the age of Star worship, who founded the bee-hive palace of the three-years cycle-year (pp. 319, 373). She was the first wife of Jacob, the twin mother-god of the left thigh, who supplanted Esau, the Hebrew form of the goat pillar-god. When Jacob dwelt with Laban in the land of Haran or Kharran (the road), the half-way station on the caravan journey up the Euphrates to the Mediterranean, he was the shepherd-god whose flocks besides white sheep contained speckled and spotted and black sheep, and speckled and spotted goats[1], the star-sheep and goats of the worshippers of the gods of night. After his agreement with Laban he took for his share all the black and black and white sheep and goats and left the white to Laban, for whom he tended them; but these white sheep, by reason of the poplar, almond and plane-tree rods he set out before the conceiving mothers, bore speckled and streaked sheep, the offspring of the stars of night and the sun of day, those of the year-god Beth-el of the House of God, whom Jacob worshipped so that all Laban's star-flocks fell into the hands of Jacob. It was from this land of star and night worship that Jacob went to the sun-land to the west of Jordan, and his wives, Laban's daughters, took with them the Teraphim images, the wooden Palladia of the tree worshippers representing the humanised mother-tree. In his journey he took with him, as we are expressly told in Genesis xxxii. 22, his four wives. (1) Leah, the wild cow (*le*) with the tender eyes, the counterpart of the three-eyed Samirus of Babylon and the three-eyed Hindu Shiva, the Hindu wild cow-goddess Gauri. She was the mother of six sons and a daughter, the seven children of the Great Bear mother of the cow-born race. (2) Rachel, the ewe, the mother of Joseph or Asipu, the interpreter, the eleventh son of Jacob, born after the sons of his three other wives as the god of the eleven-months year, and who was to become mother of the sun-ram Benjamin. (3) Billah, the old mother of Dan the Pole Star god-mother of the Dānava sons of Danu; and (4) Zilpah, a form of Zillah or Tsulu, of the race (*lu*), of the snake (*tsir*), the wife of Lamech or Lingal. She was the mother of the first sun-god Ashur, who was Assur the supreme god of the Assyrians, the Hindu Ashādhā ruling the summer solstice. Besides these four wives, the four seasons of the eleven-months year, he had its eleven months with him in the eleven children spoken of as accompanying him and his wives to contend with the god of the Thigh (Dinah being omitted from the account).

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[1] Budge, *Book of the Dead*, Translation, chap. cxxx. 37, 38, p. 211.

[2] Ibid., chap. xxiv. 1, xcix. 10, 25, 26, pp. 71, 158, 159.

[3] Ibid., cxxvi. 2, p. 201.

[4] Ibid., cxxxviA. 4, 5, p. 220.

[5] Ibid., cxliv. 5—7, 27, pp. 241—243.

[6] Ibid., lxiv. 5, p. 117.

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[1] Gen. xxx. 31—43, xxxii. 21.

Before crossing the Jabbok, a tributary of the Jordan, on his way to Bethel, he passed the night at Penuel, the place of the face (*pen*) of God, the female image, the mother-goddess the Great Bear, who, as we have seen in the Egyptian Book of the Dead, carries the face of the year-god Osiris Nu. She appeared to him in a male form, and he wrestled with the god of the Thigh till sun-rise, when she touched the hollow of his left thigh, which the Jews will not eat, and made it wither, though he was victorious in the contest as being about to become the father of a new sun-god. He was thus transformed into the sun-god born from the withered left thigh of the Pole Star ape, the god conceived during the age when the priests who wore the sacrificial cord on the right shoulder bent the left knee to the moon-goddess ruling the year, and not the right knee bent when the cord was worn on the left shoulder[1]. Henceforth the sinew of his left thigh dried up as life had gone out of it, and the right thigh became the offering given to the priests of the sun-god[2] born of the almond-tree of Aaron, who were first the priests of Benjamin the sun-ram and his offspring.

Benjamin was the father or ancestor of Saul, called in

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[1] Eggeling, *Shat. Brāh.*, ii. 4, 2, 1, 2, Sacred Books of the East, vol. xii. p. 361.

[2] Levit. vii. 32, 33.

Genesis xxxvi. 36, 38 Shaul of Reho-both by the river Euphrates, the squares of suburbs of Babylon where Shaul or Shawal was sun-god[1]. He was the Saul of Hebrew history consecrated by Samuel, who inaugurated his rule by setting up as his monument the symbol of the hand[2] of the five-days week of the year of Orion, which was, as we have seen (pp. 194, 195), worshipped as a widely distributed year-god. He was the sun-king appointed by Samuel, the prophet-priest of the name (*Shem*) of God, the son of the fig-tree Hannah, the Semitic parent fig-tree priest of the worship of the Ephod.

This was first the Indian Drona or Soma cask, the receptacle of the divine birth-sap, the sacred Soma. This god, the inspired birth-essence, became in Zend ritual the holy Chesta or Chest, the sacred shirt of divine knowledge and inspiration worn by the Zend Āthārvans, the intinerant prophet-priests of the eleven-months year, whose source of inspiration was the Bangha or narcotic preparation of hemp, the Indian Bang, which was given them by Zarathustra[3]. These inspired priests who instituted the prophetic oracle became in Jewish ritual the Kohathite prophet-priests wearing the linen ephod, the sacred dress of the ordained expounders of God's will[4], whose first recorded high-priest is Aaron the Chest, appointed to be speaking prophet to Moses[5] as the wearer of the priestly ephod which revealed the counsels of God. This religion of the Ephod was that instituted by Gideon[6] after he had destroyed the Midianite tower of Penuel, the face of God, the conical towers of Phœnician worship of Arabia, Mashonaland, and Sardinia, where they are called Nuraghs. It was through this ephod kept in the sanctuary of the holy shewbread that David enquired of the Lord[1], and this same linen ephod was worn by Samuel the prophet when he, as a child, ministered before the Lord at Shiloh[2]. It was the consecrated dress of the Hebrew and Egyptian priests and also of the Assyrian priests of Ashtaroth, after the goat-skin dresses of the Akkadian ritual had been discontinued. Hence Ephod worship arose in the age of the rule of the weavers, of whom as well as the potters Judah and Shelah his son were the fathers[3]. The consecration of the sun-god Shaul, who was seeking his father's asses, those of the constellation Cancer, which directed his father's year, was held at Rāmah the High Place, like the artificial hill of Borsippa consecrated to Rām the sun-god. Samuel reserved for him the thigh of the sacrifice, but which thigh is not mentioned[4]; but as it was offered to the heir of the sun-god Benjamin, begotten by Jacob when his left thigh was whole, it was probably the left thigh, preceding the right thigh of David, the sun-god of the worship of the ephod, which he consulted[5] and which was offered to the Jewish Kohathite ephod-wearing priests. It was after he ate of the thigh that he was consecrated, and found his father's asses, and he himself became an inspired prophet[6].

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[1] Sayce, *Hibbert Lectures for* 1887, lect. e, pp. 54, 55.

[2] 1 Samuel xv. 12. The word Jadh, translated "monument" in our version, means as noted in the margin "hand."

[3] Darmesteter, *Zendavesta Din Yasht*, 14—17, Sacred Books of the East, vol. xxiii. pp. 267, 268; Hewitt, *History and Chronology of the Myth-Making Age*, chap. v. sect. h, p. 262.

[4] 1 Samuel xxii. 18.

[5] Exodus vii. 1.

[6] Judges viii. 24—28, 17, 18.

It was after the withering of his left thigh that Jacob met his brother Esau, the goat-god of the green pillar of the worshippers of the parent-tree, and he became his colleague as the god of the stone gnomon pillar Bethel and its successors, the wooden Asherah of the Jews, which Gideon destroyed with the other objects of Phœnician worship[7]. After this meeting Jacob passed over Jordan and came to Succoth, the Place of Booths, where he held the tent-festival of Tabernacles inaugurating a new year[8].

His passing over Jordan, the Græco-Phœnician Iardanos, to hold his New Year's festival as the god whose left thigh was withered, is significant, for it tells us that he became the son not of Nahor or Nahr, the Euphrates' channel (*nahr*) river of the Iberian race, but of the yellow (*yareh*) moon-river of Omphale, the navel of the altar and goddess of its central fire, who was daughter of Iardanos the moon-king, the sexless male moon-god the Hindu Soma (pp. 324, 325), and the goddess of the Phallic worship of the double-sexed god Herakles Sandon, who wore her garments as the male and female god. The Iardanos river, the parent god of the ritual of sacrifices burnt on the central altar-fire, was the river in Crete on which Kydon (*κύδων*) was situated. It was the city of the renowned Cydonian archers, the Kushika sons of the bow, who went with Teucer to Troy, whither he brought the worship of Apollo Smintheus, the mouse-god of the Trojans and Jews, and whose daughter married the antelope-god Dardanus, the son of Electra the Pleiades[1]. The worship of the Idæan Herakles was, according to Pausanias vi. 2, 5, brought by Clymenes from the Cretan Cydonia on the Iardanos to Phrixa in Elis, where there was also a temple of the Cydonian Athene, the Cretan tree-mother who was Britomartis, the virgin cypress-tree, and it was to her that Pelops, who was, as we have seen in p. 279, the god of the thirteen-months year sacrificed before he overcame Œnomaus in the year-chariot race[2]; so that the cult of the parent river Iardanos was that of the Cretan and Syrian pillar-god born of the cypress-tree. In this cult the Idæan Herakles was one of the five Daktuloi, the finger (δάκτυλος) guardians of the Idæan Zeus, the son of Kronos and Rhea. These were according to Pausanias, Herakles, Pæonæus, Epimedes, Iasius and Idas, or according to another list, Herakles, Iolaus, his charioteer Iasius, Castor and Pollux, the stars Gemini, and they were the gods of the five-days week of the first tree and sun worshippers[3]. The name of the Cydonian river Iardanos was brought from Crete to Elis with this creed, and it there became the ancient name of the river on which Phœa, called after the sow Phœa slain by Theseus, stood. Its name meant the shining moon city, and it was taken by Nestor. In the time of Pausanias the name of the river had become Acidas[1].

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[1] 1 Samuel xxx. 7, 8, xxi. 9.

[2] Ibid., ii. 18.

[3] 1 Chron. iv. 21—23.

[4] 1 Samuel ix. 23, 24.

[5] Ibid., xxi. 1—9.

[6] Ibid., x. 1—8.

[7] Judges vi. 30, 31.

[8] Genesis xxxiii. 1—17.

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[1] Hom. *Od.*, iii. 292; Hor. *Carm.* iv. 9, 17; Smith, *Classical Dictionary*, Cydonia, p. 200, Teucer, p. 754.

[2] Frazer *Pausanias*, vi. 21, 5, vol. i. p. 317.

[3] Ibid., v. 7, 4, v. 8, 1, vol. i. pp. 246, 247.

Thus we see that the religion of the races who made Iardanos their parent-river was the worship of the double-sexed god Herakles Sandon of the three-years cycle-year, husband of Omphale, the central navel fire on the altar, and of the pillar-sun-god born of the cypress-tree, the sun-god of Syria. This became the creed of Jacob after his left thigh had been withered, and it was as the pillar-year-god of this creed that he dwelt at Shechem, the capital of the sons of Ephraim, the men of the two ashes (*ephra*), the united northern and southern races, sons of Joseph the god of the eleven-months year. It was then that the Colchis cult of circumcision was introduced into Syria by the circumcision of the Hivite villagers, the original Rephaim, who first brought thither the Indian communal village customs[2].

From Shechem Jacob went to Luz, the place of the almond-tree (*luz*), the nut-tree of the Toda sons of the bull, the parent-tree of Aaron and his prophet Kohathite priests, which replaced the cypress-tree as the national mother-tree-altar, which he called Beth-el, the place of the pillar of God. Jacob, who had become the son of the double-sexed god of phallic generation symbolised in the almond and nut-tree, burnt the teraphim, the wooden idols of the star-night-gods of the sons of the cypress-tree, his earlier worship. From thence, where he buried Deborah the bee-prophetess under the oak of weeping (*allon-bacuth*)[3], and thus closed the age of bee-worship, he went to Bethlehem, where the sun-god of this pillar-year, Benjamin, the son of the right hand, was born simultaneously with the death of his mother, the ewe mother of Joseph, the god of the eleven-months year, who wore the star coat of many colours[1].

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[1] Hom. *Il.* vii. 135; Frazer, *Pausanias*, ii. 1, 3, v. 5, 5, vol. i. pp. 70, 243.

[2] Genesis xxxiii., xxxiv.

[3] Ibid., xxxv. 8—22.

The son of the right hand was born as the rising sun-god of the worshippers of the Pole Star, now represented by the Sabæan Mandaites, who in worshipping the Pole turn their faces to the north, and thus have the rising sun of the east, which they worship, on their right hand, and not on their left, like the Haranites, who face southward while worshipping[2]. This last is the position of the Roman augurs whose parent-god was the mother-tree of the South, but who in their omens founded on flights of birds thought that those of good luck came from the left, that is from the east, a prognostic coinciding with that of those nations who look to the Pole Star north, and also call the east, which is at their right hand, that from which lucky right-hand omens come[3]. The Sabæan Mandaites, in their annual New Year's service at the autumnal equinox, fix the hour by referring to the position of the Great Bear and Pole Star, and mark their connection with the age of the sexless gods of the cycle-year by substituting a wether for the earlier ram offered on their New Year's day[4].

Bethlehem, the birth-place of the sun-god of the right hand, was also called Ephrath, the place of the ashes (*ephra*), or shrine of the dead faiths of the past. It was the house of Lehem, that is, as shown by Dr. Sayce, of the twin Akkadian gods Lakhma and Lakamu, the dual form of Lakh[5] born of Apsu, the southern abyss mother Bau, and whose name is the Akkadian form of the Median and Hindu god Ragh, who was also Rā and Rām, the Egyptian, Assyrian and Syrian god, son of the tamarisk wild cypress-tree. It was there that, according to Jerome, Ep. 19, the annual sun-festival of the death and re-birth of Tammuz or Dumu-zi, the year-god Orion, was held, and he was, as we have seen, the year-god born in the Euphratean Delta of the central tree in the village grove of Eridu. In short the whole evidence proves most convincingly that the sun-god born of Jacob, the god of the withered left thigh, was the sun-god of the pillar, the Asherah or wooden pillar of the Jews, which was first that worshipped throughout South-western Asia and Egypt as the cypress-tree pillar supporting the roof of the heavens' king of Byblos, and afterwards became the pillar of the almond-tree Luz.

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[1] Genesis xxxvii. 3, 4.

[2] Sachau, Alberuni's *Chronology of Ancient Nations*, chap. xix. Festival of the Moslems, p. 329.

[3] Jevons Schrader, *Prehistoric Antiquities of Aryans*, part iv. chap. ii. p. 253.

[4] Hewitt, *Ruling Races of Prehistoric Times*, Sabæan New Year's ritual, vol. ii. essay viii. pp. 159—164.

[5] Sayce, *Hibbert Lectures for* 1887, lect. vi. pp. 384—388.

It was at this ancient shrine, which had become that of Boaz the moving golden sun-pillar, the succession of the green pillar of Esau, the pillar Baal Khamman, that the new sun-god, the son of the eight, was born not as the son of the left or the right thigh, but as the son of the male father and the female mother the Phœnician Eshmun, the fire-god, the Indian male and female Jarat-karu, parents of Ashtaka the eighth, the unseen creator uniting two diverse generating forms called in the genealogy of David Jesu or Ishai, He who is.

David or Dodo, the beloved, named as the national god on the Moabite stone, was the eighth son of Jesse of the tribe of Judah, and not, like the sun-god Saul, the son of the thigh-born Benjamin.

Judah, the fourth son of Jacob and Leah, whose name means Praised, was the Hebrew form of the Hindu and Zend altar-fire Nara-shamsa and Nairya Sangha, meaning praised of men, and he is said in the Hebrew historical genealogies to be the father of the weavers and potters[1], the artisan races who wove the web of time and kindled the sacred fire which became that of the creating God, the Great Potter. They are also called the sons of Shelah, the god of the creating spear (*shelah*), the fire-drill, the son of Arpachsad or Arpakasad, the Armenian land of the conquerors (*kasadi*), the birth-place of the fire cult and of the worship of Rā as the fire and sun-god[1]. As the father of the sun-god Judah is the husband of Tamar the date-palm-tree, which only bears fruit when the flower of the female tree is impregnated with pollen from the male tree. She bore him the twin sons Zereh, the red twin, and Perez the Cleft, who superseded in his birth his brother, who had first put forth his hand[2]. Zereh, the red twin father of the red race, is in 1 Chron. ii. 6 called the father of Dara the antelope, his fifth son, who with his brethren Homan and Calcol is called the wisest of men, sons of Mahol, interpreted by Gesenius as meaning the Supreme God. Perez the Cleft, the male form of the goddess Tirhatha with the same meaning, was the father of Hezron and Hamal, the Ram, the star *a* Arietis, the ruling ram-star of the cycle-year, and Hezron was the father of Ram, the pillar sun-god, the parent god of the tribe of Judah[3]. Thus the sons of the date-palm-mother were those of the antelope-god and the pillar-god of the perpetually burning altar-fire.

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[1] 1 Chron. iv. 21, 23.

They as the offspring of a new tree-mother became the water-drinking Banu Hanifa, meaning "they who do what is right," of the Koran and Arabian religious history, and signified their union as a new historical parent tribe by not partaking of the sacramental first-fruits of the sons of the rice or barley or of the sacrificed totem victims, but of a mixture of the palm-date fruit, butter and dried curds which they called Hais their god, and said that they lived by eating him. It was to this tribe that Abraham belonged, according to the Koran[4], and it was they who instituted, among people who used previously to make fermented drinks drunk at religious festivals, the rule of abstaining from intoxicating drink which is now universal among all Mahommedans and high-caste Hindus. It was also they who made the worship of the parent date-palm the dominant belief in Babylonia and the Euphratean countries, where on their bas-reliefs their divine priest-kings are represented as impregnating the flower of the female palm-tree with the pollen of the male tree.

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[1] Hewitt, *History and Chronology of the Myth-Making Age*, chap. iv. sect. a, The Sons of the Rivers, p. 137; *Ruling Races of Prehistoric Times*, vol. i. essay iii. p. 189.

[2] Genesis xxxviii. 28, 30.

[3] 1 Chron. ii. 6 ff.

[4] Palmer, *Qur'an*, chap. ii. 109, Sacred Books of the East, vol. vi. p. 19. note 1; Sachau, Alberuni's *Chronology of Ancient Nations*, chap. viii. p. 193; Burton, *Arabian Nights*, Story of Gharib and his brother Ajib, vol. v. pp. 215, 216; Hewitt, *History and Chronology of the Myth-Making Age*, chap. viii. sect. e, pp. 523, 524.

Hence the god of the new palm-tree cult was not the doubled-sexed god of the age of phallic worship, but the parent-god revealed in two forms, those of the male and female tree which superseded the original bi-sexual tree and plant-mother. In Hindu traditional history this date-palm is the parent-tree of the sun-gods who belong to families of eight sons, of which the first seven are stars of the Great Bear, of Bhishma the sexless eighth son of Shantanu and the river Ganga, whose seven Great Bear brethren were slain at their birth, and of Valarāma, the circling (*vala*) Rāma, also called Hal-ayudha, he whose weapon is the Great Bear plough (*hal*), the seventh son of Vāsu-deva, whose eighth son was Krishna. The banner of Bhishma was the date-palm-tree surmounted by five stars, the four stars ruling the four quarters of space, and the Pole Star, and that of Valarāma the palm-tree alone[1].

This date-palm, which became the parent-tree of the Kshatriya or red warrior races, succeeding the yellow Vaishya, the sons of the fig-tree, appears in the Zend ritual laying down the rules for the preparation of the final Baresma, or rain wand, which, as we have seen in the history of the Indian Prastaras, was first of Kusha and afterwards of sugar-cane grass, and therefore varied with the dominant ritual. The final Zend Baresma consists of a number of thin metal wires bound together with a Kustik or girdle made of six thread-like ribbons split out of a leaflet of the date-palm-tree and twisted three times round the rods[1].

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[1] Mahābhārata Bhishma (*Bhishma-vadha*) Parva, xlvii. p. 165; Shalya (*Gud-ayudha*) Parva, xxxiv. and lx. pp. 135, 233.

The date-palm-tree is in Greek historical mythology that grasped by Leto at the second birth of Apollo and Artemis at Delos, the island raised from the sea by the trident of Poseidon, their first birth having taken place on the yellow river Xanthus in Lycia. It was also the parent-tree of the Phœnicians, sons of the date-palm-tree (φοίνιξ), the successors of the Tursena, Tursha or Tyrrhenian, who starting, as we have seen, from India and the shores of the Persian Gulf established themselves as leaders of Mediterranean commerce, which they extended to Western Europe, Brittany and the tin-bearing districts of Britain: and these trading races had in the course of national evolution and intermixture with alien stocks become the Semite race who succeeded the Akkado-Sumerians in the Rule of the Euphratean countries.

They became the Jewish sons of the palm-tree-mother and of their father Judah, the god of the central altar-fire of the federated Semite race, on the national altar which was to be kindled by David on the rock of Jerusalem, and which was to be to the Jews the national navel or mother meeting-point corresponding in Semite belief to the Greek Delphi. David or Dodo, descended from the date-palm-tree Tamar, was also in national history further connected with her by his daughter Tamar, the palm-tree sister of Absalom. His descent can also be traced to the primitive gods of national life the cloud-snake and the Great Bear, for Jesse, the father of Abigail, called David's sister in 1 Chron. ii. 16, 17, is in 2 Samuel xvii. 25 called Nahash the plough-snake, the god of the constellation of the Great Bear, the Arabic Nagash, the Indian Nahusha, the Gond Nagur. As Nahash he is the father of Zeruiah the Cleft, the goddess Tirhatha, and of Abigail, whose father (*ab*) is Exaltation, the daughter of the inspired prophet of the gnomon-stone. Jesse is also called

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[1] West, *Shāyast dā Shāyast*, iii. 32. Sacred Books of the East, vol. v. pp. 284, note 1, 285.

Dodo of Bethlehem [1], the father of El-hanan, the merciful god, who is in Genesis xxxvi. 38, in the historical genealogy of the kings of Edom, the house of the red race Baal-hanan with the same meaning, and there he is the successor of Shaul or Saul, so that the two Dodos, father and son, were self-begotten gods. In Genesis xxxvi. 38, Baal-hanan is called the son of Achbor the mouse, thus tracing his genealogy back to the mouse-god Apollo Smintheus.

Also as the slayer of Goliath the giant (*rapha*), the god of the Rephaim sons of the star Canopus, he is called El-hanan the Bethlehemite, who also slew Goliath's brother Lakhmi, a name reproducing that of Lehem, the god Lakhmu [2], to whom Bethlehem was dedicated. They were the giant gods of the year of Orion the hunter. David, who as the sun-god who had not yet become the ruler of time was without a weapon, slew Goliath with five stones out of the brook, the parent river-god, the five-days week which measured the earliest year of the sun-god and cloud-bird the year of giant rule. When David began to contend against Saul he still found himself unarmed, and obtained from Abimelech the priest of the Ephod the sword of Goliath, that of Orion, the three stars in Orion's belt which Abimelech kept in the sanctuary with the Ephod, showing that it was a religious symbol [3].

Further evidence as to the history of David as the sun-god of the year of eight-day weeks is given in the story of the foundation of the new national worship he instituted at Jerusalem. The Jews as an incipient nationality seem to have originally settled in the territory afterwards assigned to the tribe of Ephraim, of which Shechem was the capital. It was here that Jacob lived after he crossed Jordan and before he went to Bethel, and it was there that Joshua died. It was also at Shiloh in Ephraim that the national ark was before it was captured by the Philistines. This ark, which was the Hebrew form of Indian Drona, the hollowed tree trunk containing the Soma sap of life, was in Akkado-Sumerian theology the ship of the gods, the Ma or mother-ship of Ia, the god of the house of the waters, the original cloud-bird bringing to earth the germ seeds of life which are to generate life in the seed of the mother-tree or plant. This became the star-ship of Ia, the constellation Argo, and the ship of Merodach or Marduk, described in a Sumerian hymn quoted by Dr. Sayce as being made of cedar-wood with a cedar-wood helm and an awning of the palm-tree, showing that in the rules of its construction it was presented that, as at first, this dwelling-place of the creating-god was to be made of the mother-tree[1]. This became the Egyptian ship of the year-gods Rā and Osiris.

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[1] 1 Chron. xi. 26; 2 Sam. xxiii. 24.

[2] Ibid., xx. 5, ibid. xxi. 19.

[3] 1 Sam. xxi. 1—9.

The final form assumed in Jewish ritual of the worship of the ark and its contents, the stone-engraved tables of God's law, the symbol of the Word of God revealed as the God teaching men, was evolved at a late stage of Jewish theology, and succeeded the successive worships of the mother-tree and village grove, the stone pillar, the Asherah or wooden pillar, the fire-god kindled by the sacred wood to whom new-born infants were sacrificed as the dying year-gods of the past year, who were to generate increased offspring in the next, the artificial hill or high place, the mother-mountain parent of the parent river, the predecessor of the Phœnician conical tower Penuel, the Face of God. These were followed by the worship of the Ephod, the sacred dress of the consecrated priest inspired by it to declare the Will of God, a form of belief marking the age succeeding that of the bee-worship of the double-sexed god when the priest was inspired by mead and honey-drink.

It was to this last age of the worship of the Ephod as the dress conveying divine inspiration to its consecrated wearer that the traditional David, who consulted it as other kings consulted the divine oracles of their several countries, belonged. And this undoubtedly preceded the last phase of the Jewish worship of the ark of Solomon's temple, in which the inscribed tables of God's law dwelling in the ark were the divine symbols of the loving God who made each of his children who obeyed his teachings living receptacles and diffusers of his law and the spirit inspiring it.

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[1] Sayce, *Hibbert Lectures for* 1887, lect. i. pp. 67, 68.

The age preceding Ephod worship was that of the rule of the inspired prophet Samuel of the name (*Shem*) of God, the son of Hannah, the fig-tree from which the phalli of Dionysos were made. The god he worshipped was Rā or Rām of the high place of Ramah, where he was born, whence he judged Israel and selected Saul the sun-god to be the god whose worship succeeded that of Rā the Asherah pillar-god; and it was as the prophet whose high place was Rāmah that he chose David the eighth son, whose seven elder brethren of the Great Bear he rejected, as Saul's successor. It was thence that he made Bethel, the place of the Luz pillar of the almond-tree, Gilgal and Mizpah his resting-places on his yearly circuits from Rāmah, the national sacrificial meeting-place of the people, where he built an altar on which the animal with the consecrated thigh was offered as the year-god[1].

When David, the consulter of the Ephod, succeeded Saul his first capital was Hebron in Judah[2], also called Kiriath Arba, the City of Four[3], and these four were Shesh-ai, Ahi-man, Tal-mai, and Caleb. The three first were the ruling gods of the Rephaim, whose names are not Hebrew, but which seem to me, for reasons I have stated elsewhere, to represent, like other ancient triad gods, the three seasons of Orion's year, named by these Rephaim worshippers from the theologies of the neighbouring countries, where, as in Syria, the Rephaim were the first cultivators who founded villages on the model of those first organised in India. Thus Shesh-ai, the wet-god, everywhere worshipped in India and

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[1] 1 Samuel i., ii. 11, ix. 11—27, xvi. 1—13.

[2] 2 Samuel v. 4, 5.

[3] Judges i. 10.

South-western Asia as Sek, Suk or Shesh-nag, the original cloud-bird, is the spring-god of the Takka trident. Ahi-man is the Egyptian Ahi, a name of Osiris, the Sanskrit form of the Greek Echis, the parent snake of the primitive village. He is the equivalent of the Takka Vāsuk Nāg, the god of Summer, and Tal-mai, the mother Tal, the female form of the Akkadian Tal-lal, the very wise, is the winter mother, a name of Ia[1]. Caleb, the dog (*kalb*), said in the Book of Judges to have slain them and taken their city[2], was the leader of the tribe of Judah in the conquest of Palestine, he conquering the southern and Joshua, the son of Nun, the fish-god of the creating light, the northern part of the country, which became the mother-land of the Jews when their national history reached the stage when Palestine was recognised as the birth-place of the thirteen children of Jacob, the thirteen months of the first Hebrew year[3].

In the genealogies of the Book of Chronicles, drawn up from national recited histories prepared like those of the Bhats or genealogical bards of the Hele Jāts of India, he appears under various names, Caleb, Chelub, and Chelubai, and as the son of different parents. As the son of Hezron and grandson of Zerah, the red twin son of Judah and Tamar the date-palm-tree, he is the brother of Ram the sun-god, and his uncle is Hamal the Ram, the star *a* Arietis. His wife was Ephrath, the daughter of the ashes (*ephra*), the united ancestral tribes, and he founded the city at which Hezron died, called Caleb-Ephratah, a name designating him as the tribal fire-dog of a union which was apparently that of the worshippers of the sun-god of Orion's year; for Hur, the son of Caleb and Ephratah, is said to be the father of Bethlehem[1], which was called Ephrata, and was, as we have seen, the birth-place of Benjamin, David, and the sun-gods preceding them. As Bethlehem was the traditional birth-place of the Jewish sun-gods succeeding the god born of the cypress-tree of Byblos, its founder was the star-fire-god Sirius, the dog which, as we have seen in the history of the neighbouring and cognate mythologies which I have analysed, played such an important part in all religious history.

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[1] Hewitt, *History and Chronology of the Myth-Making Age*, chap. vi. sect. h, The story of the two thieves who robbed the treasure-house of heaven, pp. 366, 367; *Ruling Races of Prehistoric Times*, vol. i. essay iii. p. 189, note 2.

[2] Judges i. 1, 10—15.

[3] In the original national history Dinah, the child of Leah the wild cow, and Jacob's only daughter, was reckoned. She was the female form of Dan, who married the son of the Hivite king, and Dan the son of Billah, the old mother was the Pole Star god Danu of India and South-western Asia, the Greek Danaus, the god whose banner guarded the north side of the Hebrew camp (Numbers ii. 25). He was, as we have seen, originally the southern god Tan; Dinah, his female form, is the Hebrew equivalent of Ka-dru, the tree-mother, the thirteenth wife of Kashyapa, and the thirteenth month of his year.

As the dog-star slayer of the three seasonal gods of Orion's year he became the god of the year of four seasons of the eleven-months year which I have described elsewhere[2], that begun by Sirius as Kak-shi-sa, the door (*kak*) horn (*shi*) star, which I have equated with the year of Arjuna when he, bearing on his car the banner of the ape with the lion's tail, defeated, under the guidance of Uttara, the god of the north pole, the Kaurāvyas who stole the cows of light (p. 571). In the Hebrew form of this astronomical myth the lion-star of this year was Masu, the Hebrew Moses, the star Regulus in Leo[3], who from the mountain of Nebo, the god of the sacred artificial hill of Borsippa and the prophet god of Assyria, Babylonia, Palestine and Moab[4], where he, as the last ruler of stellar time died, sent forth the two star champions who were to establish solar worship after taking Jericho, the yellow (*yareh*) moon-city of the Phœnician goddess Rahab, the alligator constellation worshipped by the Carthaginians as Draco the Indian Vyāsa[5]. This was followed by the setting up at

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[1] 1 Chron ii. 10—24, iv. 4; Gen. xxxv. 19.

[2] Hewitt, *History and Chronology of the Myth-Making Age*, chap. vi. sect. h, p. 367.

[3] Sayce, *Hibbert Lectures for* 1887, lect. i. p. 49.

Ibid., lect. ii. pp. 112—120.

[5] Hewitt, *History and Chronology of the Myth-Making Age*, chap. vi. sect. h,

Gilgal the year-circle of the new year marked by the stones taken from the mother-river Jordan and equalling the number of the tribes of Israel. These in Joshua are said to be twelve[1], but there must have been thirteen to equal the descendants of Jacob's twelve sons, increased to thirteen by the substitution of Ephraim and Manasseh for their father Joseph, and these thirteen were probably, according to the custom of the child-sacrificing nations of whom the Jews were one, one of the thirteen-months year arranged as a circle of twelve stones round the central Hir-men-sol, or Great stone of the sun.

The southern leader of this conquering army who founded his birth-city of Bethlehem came thence to Hebron as the year-god of the year of four seasons, and in this form he is in the genealogies Chelub, the brother of Shuhah, the first wife of Judah, the god of the central altar-fire, the predecessor of Tamar the date-palm-tree; and the Hebrew form of the Indian Urvashi, the Khadira tree-log whence the Indian altar-fire was kindled. As her brother he was the ancestor of the founder of Ir-nahash the Naga City. After the genealogies of Chelub and his descendants the genealogist gives those of Caleb, the son of Jephunnah, the beautiful youth who is in Numbers named as the delegate of the tribe of Judah sent with those of the other tribes to examine the land of Palestine, and who is said later on to be with Joshua the only Israelites of the original stock which left Egypt who lived to settle there[2], whither they led the invading army of the children of their first companion emigrants. In his account of Caleb the star Sirius, the son of the beautiful youth, the Hebrew genealogist gives a variant form of the Zendavesta of Tishtrya Sirius. In his earliest manifestation he is said to have been a young man fifteen years old, who became a bull with golden horns, the sun-bull of the age of

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pp. 361—368, 376—381; *Ruling Races of Prehistoric Times*, vol. i. essay iv. pp. 370—372, iii. p. 226, v. pp. 495—499.

[1] Joshua iv. 2, 3, 8—24.

[2] 1 Chron. iv. 11—13; Numbers xiii. 6—15, xxvi. 65.

thigh-worship, and lastly the white sun-horse who makes the black cloud-horse give up its rain [1].

It was this ruling god whom David succeeded at Hebron, and thence he moved to Jerusalem, the new capital of the sun-god of the altar of the eight-rayed star. This altar, the first national altar set up by David, was that he built on the threshing-floor of Araunah the Jebusite, which became the site of the later temple. This site is now crowned by an octagonal dome with its entrance-gate at the north-west, the setting-point of the sun at the summer solstice [2], and thus it still preserves the memory of the sun-god of the eight-days week who consecrated it.

According to 2 Samuel xxiv. 10 ff. the altar was built to stay the plague sent as a punishment by God because David had numbered the people, but in an astronomical historical parable prepared to teach Jewish children their national history in a symbolical form and preserved in the Talmud, the final victory of the Holy One, the conquering god, over the plague angel of death was gained when he had conquered all his enemies [3]. This parable is, as I have shown, a variant form of The House that Jack, the Akkadian god Iakh or Ia-khan Ia the fish, built. Of this I have given elsewhere the English, Basque and Talmud versions, and have shown that they represented the house or altar as that of the eight and nine-days week [4].

According to Biblical history this Hebrew altar of the sun-god, another form of that built in India by Ashtaka the eighth for the sacrifice of all the Nāga snakes, was built when David became undisputed king of Israel, after overcoming all his enemies, including the rebels of his own household. Among these was Hanan, the merciful, son of Nahash, king of the Ammorites, that is himself as Baal Hanan the son of the Nāga god who had caused Uriah the Hittite, whose name means Light is God, to be slain as a deceased year-god. He was the twenty-ninth of his thirty captains, the last day of the month of Orion's year of twelve months of twenty-nine days each. This in the final solar year of twelve months became one measured by months of thirty days.

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[1] Darmesteter, *Zendavesta Tir Yasht*, vi. 10—24, Sacred Books of the East, vol. xxiii. pp. 96—102.

[2] O'Neill, *Night of the Gods*, vol. i. The Number Eight, p. 167, The North, p. 443.

[3] Paterson Smith, *The Old Documents and the New Bible*, 2nd edition, The Talmud and Targum, p. 143.

[4] Hewitt, *History and Chronology of the Myth-Making Age*, chap. vii. sect. b, The Story of Tobit and Jack the Giant Killer, builder of the altar of the eight and nine-day weeks, pp. 413—422, Appendix B, Three versions of the House that Jack built, pp. 619—626.

After his death he married his widow Bathsheba of the seven (*sheba*) measures, the seven stars of the Great Bear, as mother of the sun-god, and became the father of Solomon, the Akkadian Sallimanu, the wise fish-god, whose name is diffused over South-western Asia as the supreme ruler of the traditional Golden Age of history, who built the temple of the Jewish year-god. He had also defeated the conspiracy of Joab, son of Zeruiah the Cleft, the daughter of Nahash, the Great Bear god who sought to dethrone him and set up Absalom, the brother of Tamar the date-palm-tree, as king.

This consecration of the sun-rock at Jerusalem, dedicated to the god of the eight-rayed star and the eight-days week, as the navel of the Semite earth marks an equally decisive period in the Hebrew history of the year as that marked in Hindu history by the snake sacrifice of Ashtaka.

C. *The Hindu year-gods born as eighth sons and the eight-days week of the Celtic year.*

The first of the Hindu year-gods who ruled time as the eighth son of the Creator was Bhishma, the eighth son of Shantanu the healer, and Ganga the mother-river, who, as we are told in the Mahābhārata, was also Dyū, the son of the bright sun (*dyu*) of day, who stole Nandini, the year-cow of Vashishtha, the god of the central altar-fire and one of the stars of the Great Bear. He was the brightest of the eight creating Vasus whom Ganga bore, and was created, as his mother said, to live on earth for some time[1] as a national year-god. He was the Kaurāvya leader who, as the traditional sun-god of the royal race of India uniting the northern immigrants and the southern ancient occupants of the country together, is represented in his historical death in the Mahābhārata as dying on the 1st of Māgh (January—February) on his bed of heaped-up year-arrows which have slain the successive year-gods of his epoch, and this was also the day of his birth as the sun-god born as the child of the winter solstice[2].

He in his last avatar was, as we have seen, the god whose cognizance was the date-palm-tree, and the seven previously born children of his mother, who were destroyed at their birth both in the Mahābhārata and in the Vedic account of his birth in Rig. x. 72 as the Martanda, the dead egg, were the seven stars of the Great Bear.

But the popular god who survived Bhishma and embodied in the national religion the traditional doctrines of the worshippers of the sun-god born of the Thigh ruling the year of eight-day weeks was Krishna, who, as we shall see, brought to life the year-god of this age, Parikshit, the circling sun-god. He was, like Bhishma and David, the youngest of eight, and various dates of his birth are given in popular calendars. In Bombay and Southern India, where the most reliable traditions of national as opposed to local theology are preserved, he is said to have been born on the 8th day of the dark half of Shrāvana (July—August), a date which was, as I have shown in these days of the new-moon reckoning of time, the 8th day of the light half of the month[3]. And this month is the mid-month of the year beginning, like that of Arjuna or Phalgun, on the new moon of February—March, when the Huli New Year's festival of the red-race is held. But in the traditions of Mathura his birthday is the 8th of Bhadon or Bhadrapada (August—September), which would be the mid-month of the year beginning at the vernal equinox or Cheit (March—April), and would thus coincide with the year of Parikshit, the circling sun-god of this age, who is the traditional grandson of Su-bhadrā Krishna's twin sister, who was born on the same day as himself.

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[1] Mahābhārata Ādi (*Sambhava*) Parva, xcviii., xcix. pp. 293—297.

[2] Mahābhārata Anushasana (*Svaya-rohanika*) Parva, clxvii. pp. 773, 774.

[3] Monier Williams, *Religious Thought and Life in India*, pp. 430, 431.

The father of Krishna was Vāsudeva, the creating god, and his mother Devaki, another form of the goddess Devayāni, ruling the first six months of the year beginning at the winter solstice[1]. These divine parents of the sun-god were brought from Goburdhan, "the cow-shed" on the Jumna, the place sacred to the cattle of Rāhu, by Kansa, who was, as we have seen, the goose (*hans*) king of the eleven-months year, in order to prevent the fulfilment of the prophecy that the eighth son of Vāsudeva and Devaki would kill him. He killed successively their first six sons, but to arrest the slaughter of the seventh the embryo from which he was to be born was transferred from the womb of Devaki to that of Jasoda, meaning the superannuated or exhausted goddess, called also in local legend Rohinī, the star Aldebarān, who was the Queen of the Pleiades and, as we have seen, the mother by Prajāpati (Orion) of Vastospati, the altar-fire. She was wife of Nanda of Gokul, the Cow-pen, and male god of the Nandgaon hill near Mathura, the companion hill to Bar-sana, of which his wife was the hill goddess, and in this capacity she was called Rā-dhā the mother of Rā. She was the daughter of Vrisha-bhanū, the ray (*bhana*) of rain, locally pronounced Brikh-bhana, showing that he was the fire-god Bhrigu. Her mother was Kirat, a local form of Kirttida, the spinning goddess of the Pudma Purana, the Pleiades. Between Bar-sana, sacred to the goddess sun-mother born of the fire-god, and Pleiades and Nandgaon, the hill of the sun-hill her husband, is the grove of Sanket, the place of assignation, the village grove where the two lovers met[2].

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[1] *Mathura, A District Memoir*, by F. S. Growse, pp. 50—62.

[2] Hewitt, *Ruling Races of Prehistoric Times*, vol. i. essay v. pp. 449—453.

The seventh son of Vāsudeva and Devaki, born from the womb of Rohinī the star-queen of the Pleiades, was Vala-rāma, the circling (*vala*) Rāma, who was also, as we have seen, called Hal-ayudha, he whose weapon (*ayudha*) is the Great Bear Plough, and whose cognizance was, like that of Bhishma, the date-palm-tree. Hence he was the Great Bear god manifested as the son of the Pleiades. He in the story of the Mahābhārata, as the god of the Plough constellation of the Great Bear ruling the eleven-months year and the Pāndava year of Krishna succeeding it, stood aloof from the contest between the Kaurāvyas and Pāndavas, and at the final scene of the death of Krishna and all his allied gods which ends the Mahābhārata, Vala-rāma met his death voluntarily in his original form of the Nāga snake of Nāga worship, which made its way to the Ocean and disappeared into its waters[1]. It was after his Great Bear snake-brother had abdicated the further rule of time that Krishna died as the deer-sun-god shot, like Achilles, in the heel by the hunter Jāra, old age with the death-arrow slaying the ruler of time of the age of the Great Bear worship. After his death as the god of earthly time he ascended to heaven as the Supreme God[2].

This god, who came down from heaven to rule on earth and who ended his earthly mission as the slain deer-god ruling the year, is shown by the story of his fore-runner Vala-rāma to be born from the union of the Pleiades and Aldebarān with the stars of the Great Bear.

When born as the eighth son he was carried by his father, who eluded the guards of Kansa, to Gokul on the east bank of the Jumna, and there consigned to Nanda and Jasoda to be brought up with Vala-rāma. From Jasoda Vāsudeva took away her new-born daughter, the twin sister of Krishna, and placed her in the bed of Devaki as the mother-goddess of the new age. When the guards of Kansa came to slay this new-born eighth son she rose up to heaven as the mountain goddess Durgā or Su-bhadrā, who was to be carried off by Arjuna with Krishna's consent from the Raivataka hill, consecrated to Revati the 27th Nakshatra, the fish-mother-god of the Constellation Pisces[1]. By this union she was to become mother of Abhimanyu, who was, as we shall see presently, the father by Uttarā, the Pole Star goddess, of Parikshit, the circling sun-god of this age.

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[1] Mahābhārata Mausala Parva, iv. 12, 13, p. 10.

[2] Ibid., 19—24, pp. 11, 12.

She was carried off apparently at the spring festival, as the Mahābhārata tells us that her capture took place at the great mountain festival of the Bhojas, Vrishnis and Andhakas. This would be that of the new moon of Phalgun or Arjuna (February—March), the month sacred to Arjuna, and would make the mid-month of their year Shravana July—August, when, as we have seen, Krishna and his twin sister were born in the Chronology of Bombay and Southern India, that most to be relied on in questions of national as opposed to local history. In Ādi (Su-bhadrā-harana) Parva ccxxiii. p. 608, Arjuna and Su-bhadrā are said to have spent the first year of their union at Dwārika, and they were hence, probably as parents of the next year-god Abhimanyu, the father of the year sun-god Parikshit, married on the national New Year's day, their wedding being an Indian form of that of Zeus and Here married in Gamelion (January—February); for according to the universal rules of ancient traditional history governing the birth legends of sun-gods ruling the year, the wedding must have taken place on the day when the sun-god was to be conceived, and this month of conception was probably February—March, sacred to his father-god.

Both Here and Su-bhadrā bore the banner of the peacock's tail of stars sacred to them, and while Here is a moon-goddess, Su-bhadrā is called in Harivansa lviii. the goddess of the sun and moon. She is described as Kushikā, the goddess of the Kushikas, and carries the trident of the year of three seasons and the lance of Kunti, the mother of the Pāndavas, that which pierces the rain-clouds and lights the year-fires. Her dress was black with a yellow upper garment, and she wore a collar of pearls round her neck and the pearl earrings of the moon-goddess. Her banner is that of the Bhārata Mayura Peacock kings, and her marriage in February—March coincides with the Greek New Year's festival of the Anthesteria held at the beginning of that month in honour of Dionysos, born from his father's thigh. She is called the goddess of the ninth day of the dark and the eleventh day of the light half of the months, that is of the years of nine and eleven-day weeks, and she is in her various forms the goddess Kāli, to whom human and animal sacrifices were offered during these epochs.

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[1] Mahābhārata Ādi (*Subhadrā-harana*) Parva, ccxii. pp. 605—607.

The eight-day weeks of the year of the eighth son which appear in the birthdays of Krishna on the 8th of Shrāvana and Bhadon, also appear in the eight Maini of Celtic mythology. These Maini were the brooch which used to fasten the cloak of Maine Mac Darthacht, the son of Perdition, or Night[1]. It fell into the lap of Mac Darthacht's brother Fergus Fairge, the Ocean godfather of Lugaid, who as the god of the summer solstice slew Cu-chulainn the sun-god after his left thigh had been weakened. Hence the brooch of the eight (stones) belonging to the son of night is the Irish equivalent of the Welsh Wyth-nos, meaning the eight nights binding the year together, and it is thus traced to the year succeeding that of eleven months, which was, as we have seen, that of Cu-chulainn. These Maini, who are also as the seven stars of the Great Bear the Secht or Seven Maini, are called (1) Maini Mathremail M, like her mother. (2) Maini Athremail M, like her father. (3) Maini Morgor M, very dutiful. (4) Maini Mingor M, little dutiful. (5) Maini mo Epert M, greater than is said. (6) Maini Milscotach M, of honey bloom. (7) Maini Andoe (meaning unknown). (8) Maini cotageibule M, that contains them all[2].

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[1] Rhys, *Hibbert Lectures for* 1886, lect. ii. p. 142, note 2, iv. p. 328.

[2] Ibid., lect. iv. pp. 364—372.

They are the eight rings dropped every eighth night by Woden's ring Draupnir. This week of eight days or nights is that of the eight warders of the Court of Arthur, the solar form of the plough-god Airem, who, mounted on his horse Cavall, led in the story of Kil-hwch the attack on the king's boar Twrch Trwyth and his seven Great Bear sons, in which the seven Bear-pigs were slain, and their Pole Star father driven into the sea. This horse was the white horse Epona of the Celtic Britons, the goddess of Stonehenge, depicted on so many hills in the south of England, which succeeded the black horse of the sun of the age of the eleven-months year. The eight warders of this sun-king divided the year between them, the eighth being the white horse of the sun Glew lwyd Gavel vaur, Brave Grey with the Great Grip.

D. *The year of the birth of the Buddha and Parikshit as sun-gods.*

In former references to the birth of the Buddha we have seen that, according to one of his own accounts of his previous births in the Bhudda Sala Jātaka, he was the central Sāl-tree (*Shorea robusta*) supporting the heavens' palace of Brahmadatta, king of Kashi (Benares)[1]. This is the Indian form of the Cypress-tree of Byblos, the mother-tree whence the sun-god was born, supporting the palace of the god Malkaerth, the Tyronian Herakles. Thus the Buddha as the mother-tree was the earlier form of the sun-god born from it. The traditional epoch of his birth is marked by the chronological series of the Buddhist heavens (*deva-loka*) beginning with that of the Shatum Maharajika Devaloko, the hundred angels, which designated, as I have shown, the ages before the eleven-months year. This year was that of the second heaven of the Tavatimsa, or the thirty-three days of the month, and the thirty-three lords of the ritual order of the Zend fire-worshippers; and this was followed by the Yama deva-loko, or heaven of the twins, the age in which the Buddha was born as the sun-god in the constellation of the stars Gemini.

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[1] Rouse, *The Jātāka*, book xii. note 465, vol. iv. pp. 96—99.

The early traditional history of the Buddhas, of whom this Buddha born in the heaven of the twins was the twenty-seventh, dates from the first Buddha Dipankara, meaning the "nascent light," the first of the twenty-seven Nakshatra stars, the sun-god born in Aries, the first Nakshatra, at the autumnal equinox, in the city of Ram-ma, the mother of Rāma, the god of the cycle-year, who followed the furrow Sitā round the heavens[1]. In short the first sun Buddha was the god of the three-years cycle-year born in the Ram constellation of the Ashvins, and his life sketched in the Buddhist birth-stories shows that his parent-tree was the Asattho or Ashvattha, the *Ficus Religiosa*, and that he, like his twenty-eighth successor, who followed the twenty-seventh Buddha, Kassapo or Kashyapa, the father of the Kushikas[2], was the son of Māyā and Suddhodana, that is of the Māgha mother of the Malli or mountain race and the pure (*suddho*) rice (*dana*), the parent plant of the Indian race before the introduction of the northern barley. He attained enlightenment on the banks of the Niranjara river under Aja-pāla, the goat-nourishing plant (*costus speciosus*) called Kiu, whence a native sweet-meat is made[3], and not, like the later Buddha, under the Nigrodha banyan-tree (*Ficus indica*).

The successor of the sun-god born at the autumnal equinox was conceived at the summer solstice after ten lunar months of gestation, and it is the story of this conception at the summer solstice which is told in the Nidānakathā as that of the twenty-eighth Buddha. By this number, as well as by his education by Maha-Gotami Pajāpati and the thirteen Theris, divine mothers of the thirteen-months year, he is marked as a god of this year, that of the thirteen wives of Kashyapa, the twenty-seventh Buddha. At his conception his mother Māyā was borne in spirit to the great Sāl-tree of the Himalayas standing in the Mano-silā-tal, the plain (*tal*) of the rock (*silā*) of calculation (*mano*), the world's central parent-tree. She was brought thither by the four Loka-pāla angels, the four stars ruling the four quarters of the heavens. They bathed her in the Anotatta, the "not-heated" lake, the cool pool of pure water, whence the mother rivers rise. They laid her after her bath with her head to the East, and the young sun-god appeared before her as the white elephant cloud-god, the god Ganisha, who came from the North-east as the rising sun of the summer solstice and entered her right side[1].

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[1] Rhys Davids, *Buddhist Birth Stories*, The Nidānakathā, Sumedha and Dipankara, pp. 9—14, stanzas 70—79.

[2] Ibid., The Nidānakathā, 247, 291, p. 52.

[3] Clarke, Roxburgh's *Flora Indica*, p. 20.

The sun-god thus conceived was born at the vernal equinox in the Sāl-grove Lumbini common to Kapila-vastu, the town of Suddhodana, and Koliya, the town of Māyā of the race of the Malli sons of Māghā, and this grove Lumbini is the counterpart of Sanket, the grove of assignation, where Rādhā and Nanda, the parents of the Bhāratas, used to meet. He was born under the central Sāl-tree of the grove, which his mother grasped during her labour, that is to say he was born as the son of the Sāl-tree. This sun-child when born was received by the four Loka-pāla angels in the net of the skin of a spotted tiger[2], the star leopard of Persian and Egyptian theology. He thence stepped upon the antelope skin of the god Krishna, the black antelope, and took seven strides under the white umbrella held over him by the twins Su-yama, the stars Gemini, and his subsequent births took place under the guardianship of these stars.

This birth was called the Mahosadha or great medicine (*osadha*) birth, that of the sun-physician. He then came into the world with a branch of sandal-wood Chandanasāro, the tree (*sāro*) of the moon (Chanda), in his hand. Hence he was the sun-god born of the moon-tree the Vedic Soma god of the eleven-months year, and of Suriā the sun-maiden. He told his mother that this branch was medicine, hence he was called Osadh-dārika, Medicine-child. This medicine plant was planted in an earthenware pot, his first begging bowl, of which we shall see the meaning presently[1].

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[1] Rhys Davids, *Buddhist Birth Stories*, The Nidānakathā, pp. 62, 63.

[2] Hardy, *A Manual of Buddhism*, vii. Legends of Gotama Buddha, p. 148.

This birth, which took place when the sun was in Gemini at the vernal equinox, from about 6700 to 4500 B.C., is evidently, from the statements that the Buddha made his first public appearance as the infant sun-god at the great annual ploughing-festival, one originally dating much earlier. For it is one of the series of traditional sun-births under Gemini which I have traced from the birth of Bhishma on the 1st of Māgh (January—February) to the vernal equinox. The ploughing-festival, that of the new year of the Kuru-Panchālas, was held (p. 248) at the beginning of Māgh (January—February), and the sun-god born under Gemini who attended it must have been born when the sun was in Gemini at the winter solstice, or from about 12,600 to 10,700 B.C., and the sequence of ages marked by the successive births corresponded with the series from that of Bhishma born in Māgh (January—February) to the first of Cheit (March—April), when Parikshit, the circling sun-god, started on his year's course at the vernal equinox.

The Buddha at this ploughing-festival was seated under the Jambu-tree (*Eugenia jambolana*), the central parent-tree of the bear-race, sons of the bear-god Jāmvavān, ruling Jambu-dwipa or Central India. His shadow is said to have remained stationary as representing the central steadfast point, the earthly embodiment of the Pole Star. This birthday ploughing-festival is clearly one taken eastward from the Central Indian land of the Kuru-Panchālas by the yellow (*kapila*) race to Kapilavastu, the north-eastern city where the individual Siddharta Gotama, the preacher, leader and founder of the Buddhist's Church as a mendicant missionary community, was born about 550 B.C. The discipline he introduced was a greatly improved and much better organised system than that imposed by his mendicant predecessors, and the doctrines he and his disciples taught were not those of a brand new religion, but of one evolved from the teachings of the religious and philosophical schools which had been spread over the country during thousands of years by the successive leaders of the movements towards earnest personal religion, who were symbolically represented in Buddhistic history by the twenty-seven first Buddhas. The first stirrings of this spirit have been traced in previous chapters in the teachings of the Jain Tirthakaras and their predecessors, and their doctrines were developed in the Priests' Guilds which corresponded in India to the Jewish Schools of the Prophets or expounders of the Will of God. These became in the Vedic Age the priestly associations which selected for the national religion the hymns chosen by each of their local guilds to represent their distinctive utterances in the Mandala allotted to them in the national religious collection of sacred songs.

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[1] Rhys Davids, *Buddhist Birth Stories*, The Nidānakathā, pp. 66—68; Hardy, *A Manual of Buddhism*, vii. Legends of Gotama Buddha, pp. 147, 148.

Neither the Buddha nor his predecessors interfered with the local religious festivals and rites, and though the Buddha denied the propitiatory efficiency of sacrifices, yet he strictly insisted on the Vajjian population of the sons of the Tiger among whom he lived retaining unimpaired all their ancient customs and ceremonies. He told them, as stated in his own words, that "they were to enact nothing not already established, abrogate nothing that has been already enacted, and act in accordance with the ancient institutions of the Vajjians as established in former days." They were to honour and esteem, revere and support the Vajjian elders, and hold it a point of duty to hearken to their words, to honour, esteem and revere and support the Vajjian shrines in town and country, and not allow the proper offerings and rites as formerly given and performed to fall into desuetude[1].

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[1] Rhys Davids, *Buddhist Sūttas Mahāparinibāna Sutta*, The Book of the Great Decease, i. 4, Sacred Books of the East, vol. xi. pp. 3, 4.

But while retaining unimpaired all their ancient ordained rites, ceremonies and customs, they were each individually to devote their chief energies to becoming enthusiastically good men and women, who hated sin and loved righteousness, and it was to help them in this task that he undertook the revision of the ethical codes handed down by his predecessors.

The date of the birth of the Buddha in the middle of the sixth century B.C. as the leader of the new missionary community organised to disseminate the moral instruction given in the teachings of the Buddhistic Church is about the same as that given by the Chinese for the birth of their great moral teacher Confucius, and it was about the same period that produced the greatest Hebrew prophets.

These men who enthusiastically devoted themselves to the task of awakening the national conscience were the leaders of a wave of religious aspiration which passed over the whole of Southern Asia. The awakening spirit of this new revival was born from discontent with the metaphysical philosophy which had succeeded the formal ritualism in which the early faiths had lost their motive power for good. The first age of the belief in the Chinese Tāo or path, the yearly recurring round of the imperishable germ of life, had passed away. The northern sense of individuality and desire for personal success had made men dissatisfied with the belief in the Tāo and its continuously pursued task of silently creating life and promoting the physical and moral progress of the nations who remained true to the teachings of its ritual, and their more active and enterprising intellects sought for a more stirring conception of human duty than that taught by somnolent contentment with things as they found them. Hence these reformers no longer looked on the dutiful submission and unquestioning obedience of those trained in the discipline handed down in the village and provincial constitutions of India as the chief national virtues. Consequently there arose in those countries where the northern spirit became dominant, the desire for a leader who as a divine son of man came down from heaven to show his soldiers an example in thought, word, and deed of the life they were bound to lead in their war against apathy and moral stagnation. This conception and aspiration caused the older belief in the state as a unit bound together by strict routine to retire into the background, and as it faded away the older form of history, based on abstractions clear to the initiated but dark to the multitude, became changed into tales in which the names which had been first symbols of the departed dead became those of living heroes who had lived their lives on earth as men. When the older forms of history were thus distorted and their true meanings forgotten or disregarded, schools of philosophy arose which tried to substitute answers to the riddles of existence spun from thought for those given by traditional history. It was on the Vedanta and Sankhya systems of philosophy disseminated in the teachings of the Indian Upanishads and on similar questonings of Chinese metaphysicians that both Confucius and Siddharta Gotama founded their systems of ethical religion, which taught that man's chief task on earth was "to make his moral being his prime care." According to the teaching of the Indian reformers he was to dismiss from his thoughts all metaphysical speculations as to ultimate causes as unprofitable and useless, and in the system of self education to which he was to devote himself he was no longer to put any faith in the moral benefits to be derived from the offering of living victims which should be excluded from the national ritual. He was to eschew asceticism and valueless mortifications of the flesh, and to follow the eightfold noble path of (1) Right views, (2) High aims, (3) Right spirit, (4) Upright conduct, (5) Harmless livelihood, (6) Perseverance in well-doing, (7) Intellectual activity, (8) Earnest thought. By this discipline men and women were to try to reach a stage of existence in which sin was impossible, and in which all who had attained to and were strenuously striving to reach perfection became members of the Sanga or Community of the Faithful, the united body who had while attaining the benefits of individual exertion purged themselves of the temptations to which weaker natures were subject.

It was as the leader in this transition to a society of universally attained individual righteousness by those received as citizens of the village community of the City of God that their teacher was installed by his disciples as the Buddha or God of Knowledge, and though he was actually born as the son of the Headman of the Sākya Gautama town of Kapila-vastu, who was probably also a Manki or provincial Chief of the Sākya Clan territory, they also invested him with the attributes of the previous national gods of time which described their birth, life and death in the historical myths telling of the lives of the year-gods. In doing this they merely, as we have seen in previous chapters of this book, followed the example of their predecessors, who gave the same birth history to each successive manifester of the changing forms of the god who measures time. Consequently in the picture of his life handed down to posterity Siddharta Gotama, who was a leader imbued with religious zeal, an ardent desire to discover truth and a rare sympathy with the mental difficulties of others, was born and died as the year-god who passed through the ecliptic path of the stars in his yearly round of birth, growth, extinction, and rebirth.

It was as the young sun-god that he took the lead in the symbolic New Year's ploughing festival. When once started on his career his first task was to beget a successor. This young sun-god was born as Rāhulo, the little Rāhu whose mother, unnamed in the Nidānakathā, was Bhaddā Kaccani, the eleventh of the thirteen Buddhist Theris or year-mothers of whom the first was Mahā Gotami Pajāpati, the sister of his mother Māyā or Māghā, who had brought him up when his mother died seven days after his birth. She was the female form of Prajāpati (Orion).

Rāhulo's mother Bhaddā Kaccani, the Golden Saint, or

Yaso-dhāra, the renowned (*yaso*) stream (*dhāra*)[1], was the mother-river of the sons of this goddess of the eleven-months year. It was seven days after Rāhulo's birth that the Buddha started on his career as the historical sun-god, whose history is told in a story conceived when the myth of the birth and life of the sun-physician was first made the most important chapter in national history telling of the revolution he wrought in popular theology.

He left his father's capital on his horse Kanthaka, the star-horse Pegasus of the year of eleven months, accompanied by his groom Channo, meaning the concealed one, the counterpart of Lakshman in the story of Rāma the star Arcturus, which kept the sun in its right course through the furrow of heaven, and both of his companions were born on the same day as himself[2]. They took him thirty yojanas through the heavenly circle of the thirty stars to the banks of the river called Anoma the illustrious, consecrated to Anoma-dassin the sixth Buddha, to whom the Arjuna tree (*Terminalia belerica*) was sacred. This in the story of Nala and Damayanti is shown to be the tree of Calculation which instructed Nala the year-god in the true history of annual time[3].

It was when he reached the epoch of astronomical calculation that the birth of the sun-god as the sun-physician of the eleven-months year took place. He then began his career as the sun-god of the horse's head of the days of ceremonial hair-cutting by polling his hair. He received from the archangel Ghati-Kara, the maker of Ghatis, who measured time by the Dravidian method of dividing the day into sixty Ghatis of twenty-four minutes each, the eight requisites of the beggar sun-god. These were three robes, the leaves, flowers and fruit of the three seasons, spring, summer, autumn, and the winter earthenware alms-bowl in which the healing plant of the sun-physician was planted as a seedling to grow into the year-tree of the next year. To these four were added (1) the razor, the pruning-knife which gave to the parent-god of the river-born race the first-fruits of the produce grown in the year, symbolised in the clipped and offered hair, (2) the threading-needle which united all the days of the year together, and (3) the girdle of the circling sun which bound days, nights, weeks and seasons in a perfect whole. The eighth requisite commemorating the eighth day of the week was the water-strainer, the clouds which sent to earth the rain, the parent of the life disseminated by the sowing-god, the Latin Semo Sancus[1].

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[1] Hardy, *Manual of Buddhism*, vii. Legends of Gotama Buddha, p. 155.

[2] Ibid., p. 149.

[3] Rhys Davids, *Buddhist Birth Stories*, The Nidānakathā, pp. 79, 82, 85, 40; Hewitt, *Ruling Races of Prehistoric Times*, vol. i. essay ii. pp. 71–82, vol. ii. essay vii. pp. 73, 82.

It was in this mendicant garb that the sun-god of this year of the eight-day weeks proceeded to the scene of his manifestation as the year-god. He began his journey after the death of Kanthaka, the Star-horse Pegasus, who passed into the Tavatimsa heaven of the thirty-three gods of his eleven-months year as a star-angel, the son of God (*devaputto*)[2]. He rested on his way under the Pāndava rock, the year-rock of the year of Bhishma and of the acquisition by the Pāndavas of the year-mother-tree Drūpadī, won by Arjuna's victory as the archer-god of their year.

The final destination of the sun-god about to be born was the land of Uru-velā, that is of extended (*uru*) time (*velā*). There the birth-village was that called Senani, the clustered army (*sena*) of the stars ruled by the Headman general Senani, the Pole Star god, whose daughter was Sujātā, the sun-mother born (*jātā*) of the mother-cloud-bird Su or Khu, whose nest is the Pole Star. Her tree-mother was the Nigrodha tree (*Ficus indica*), the Banyan fig-tree-mother of the Kushikas and of the Buddha's predecessor Kassapo or Kashyapa, the twenty-seventh Buddha. As an offering to her tree-mother Sujātā took on May-day, the full-moon of Vaisākha (April—May), the milk of eight cows selected out of the thousand cows of light which fed as her father's stars[1]. These eight selected star-cows were the seven stars of the Great Bear and the eighth the sun-god. To heat this milk and make with it rice gruel, the food of the ripened seed of life, the mother-rice-plant of the first founders of villages, a fire was lighted by Sakko, the god leading the thirty-three gods of the Tavatimsa heaven of the eleven-months year. He and the other three Loka-pāla star-gods and the Pole Star god Brahma, the five stars crowning the date-palm-tree of Bhishma, infused into this rice gruel the Madhu or honey-sap of life, the seed germs brought to earth from heaven by the rain in quantities sufficient to support all the men and angels of the four continents and two thousand islands of the world[2]. In short the food-offering thus prepared was the concentrated essence of the divine creative force which was to be infused into the year-sun-god who partook of it. When this divine food was cooked by the gods ruling time, the bird-mother the May Queen sent her servant Puñña, Completion, to the Nigrodha tree to which it was to be offered, and she saw the Buddha sitting under it as the rising sun born from the tree. She ran back to tell her mistress, who placed the heavenly food, her oblation to the rising sun of the eight-rayed star, in a golden bowl and herself gave it to the Buddha; it replaced the earthen-bowl of Ghati-kara, which then disappeared.

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[1] Rhys Davids, *Buddhist Birth Stories*, The Nidānakathā, pp. 86—88.

[2] Fausboll, *Jātaka*, vol. i. p. 85.

I must here turn aside from the narrative of the Buddha's birth as sun-god of the eight-rayed star to call attention to the annexed picture of the Buddha in the act of taking this creating-bowl, which points to a much earlier form of the legend than that which has come down to us in the Nidāna-

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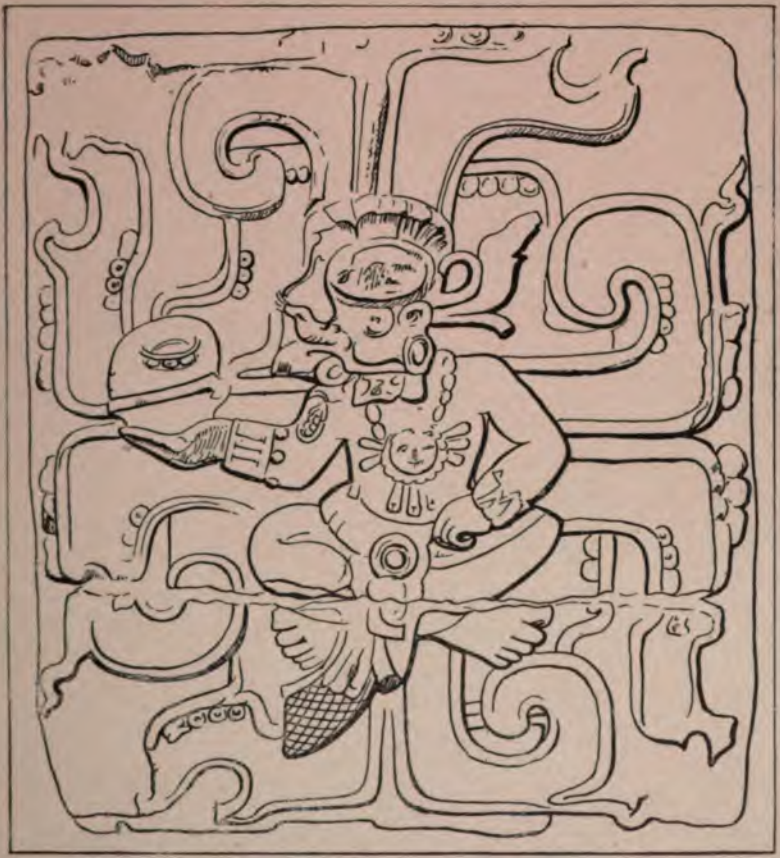
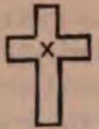
[1] Dr. Rivers says in *Times* of Sept. 15th, 1903:—"The Todas select certain buffaloes as sacred, and it is only their milk which is churned in the dairy temples in which there is a daily ritual." See also Thurston, Madras Government Museum Bulletin, No. 4, 1896, pp. 170—172.

[2] Fausboll, *Jātaka*, vol. i. p. 68; Rhys Davids, *Buddhist Birth Stories*, The Nidānakathā, pp. 90—93.



From a photograph of the cast given by Mr. A. Maudslay to the South Kensington Museum.

THE YUCATAN GOD OF COPAN CUM-AHAU, LORD OF THE BOWL, DEPICTED AS THE INDIAN ELEPHANT-HEADED GOD GAN-ISHA, LORD OF THE LAND, SEATED ON THE DOUBLE SU-ASTIKA.

kathā. This picture is taken from one of the sculptures in the great Mexican temple at Copan [1]. It, as shown in the photograph taken on the spot by Mr. Maudsley, a copy of which is here reproduced, depicts the god holding in his hand the smoking bowl of rice, not as the man Siddharta Gotama but as the elephant-headed cloud-god Ganisha, who, as we have seen, entered his mother's womb when the sun-physician was conceived; and in this portrait his earliest form of divine existence as the cloud-bird is also portrayed in the bird's tail protruding from the back of his head. He is seated on the two united Suastikas, the female Su-astika 卍 representing the sun going northward at the winter solstice, and the male Su-astika 卐 denoting the southern path of the sun after the summer solstice. These are combined to form a square, and within this the sun and rain-god is seated with his legs crossed in the form of a St. Andrew's Cross ✕ the sign of the solstitial sun. The seed vessel on the breast of the god is also most noteworthy. It answers to the embryo plant-god in the bas-relief of Isilikaia standing between the seed-bearing mother and her son the god with the double axe, answering to the Etruscan god Sethlans (p. 385). The embryo seed-vessel of this illustration represents the young sun to be born from the womb of the elephant cloud-god Ganisha. And that he is the rain-god is proved by his trunk, whence he emits the water he has drawn into it to wash himself. In this illustration the water is spouting from the trunk on to three balls, the three apples of the year of life of the three seasons, thus fertilising them with the heaven-sent rain. This god of the elephant's trunk is also frequently depicted in Mexican manuscripts and in the temple ruins in Central America as the god with a proboscis-like horn, whence water is squirting, and his head is most frequently portrayed on the corners of temple walls, which are always built with reference to the cardinal points. He is the Maya god Muluc, ruling the ninth day of the month, and this name as well as the Tzental name Molo means what is heaped up or collected, the Quiche name Toh means a shower, and the Zapotic and Nahuatl names Niza and Atl mean water, so that he is clearly the god of the raining cloud. He is constantly associated with the god of the second day of the month called Ik in Maya, and this name as well as its equivalents given in other Mexican dialects denotes wind and the heaven-house from which it and plants are born[1]. This god is depicted "with a long proboscis-like pendent nose and a tongue hanging out in front of his mouth." And when he and the elephant-god Muluc appear together the latter is generally depicted as a hand, the original symbol of the god of the five-days week, and the Indian name of the elephant's trunk called "hasta," the hand. Muluc is also associated with the Maya god Chuen, ruling the eleventh day, whose name is interpreted by Mr. Thomas to mean monkey in all the Mexican dialects he quotes. And this god is depicted as the central Pole Star, and his head is also the symbol for the North. In one of the Mexican manuscripts the signs of the cardinal points are depicted between thirteen repetitions of the sign of Chuen, the north god, and thirteen signs of the elephant-god Muluc, denoting the thirteen months of the Mexican sacred year, so that he clearly appears here as the god of the South, the antithesis of the ape-god of the North Pole, and consequently as the god of the southern abyss of waters in the house of the winds, which he rules with his hand[2]. The title Ahau, meaning Lord, in the Yucatan name of the elephant-god in the illustration here discussed, is the Maya name of the last or twentieth day of the Mexican month, and its symbols in the calendar show it to be the sun in the East (*likin*), or a god whose image is a Latin Cross  with the symbol X denoting the solstitial sun[1] in the centre of the cross, so that this god, who is here depicted as the lord of the sun-year of the bowl, is the lord of the month of the year of the monkey-god ruling the North, and the elephant-god of the hand or trunk ruling the South, and this symbol, the Mexican form of the Indian elephant-god Ganisha, must have been brought into this country, where no elephant has ever been seen, from India, where elephants are indigenous and sacred as symbols of the rain-god.

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[1] Godman and Salvin, *Biologia Central Americana*, Maudsley, Archæology, Copan, part i. plate 9.

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[1] Thomas, *Day Symbols of the Maya Year*, The Second Day, The Ninth Day, Smithsonian Bureau of Ethnology, vol. xvi. pp. 215, 221, 237, 239.

[2] Paul Schellas, *Representation of Deities of the Maya Manuscripts*, Gods K, B, C, Peabody Museum of American Archæology, Harvard University, vol. iv. note 1, pp. 32—42, 16—21.

To return to the birth-story of the sun-god, when he had received the sun-bowl of the sap of life he rose from his seat and went sun-wise round the Nigrodha, with the vessel in his hand, to the banks of the river Niranjara. This is the water (*niram*) of age (*jāra*), or the Phalgun, the river of February—March, in which he was to begin his year. It was the river of the ecliptic stream of time in which, as is said in the Nidānakathā, so many thousand previous Buddhas had begun their year's reign as sun-gods. He entered the river at the Supattitha, or firmly established ferry, the stars Gemini, whence the sun was to issue on his New Year's day. Having bathed, he sat down with his face to the East, whence he was to rise, and divided the food into forty-nine portions, which he ate as that which was to support him, the god who began his Vessantara birth in Gemini in the beginning of February—March, and emerged after eating the meal which was to sustain him for the forty-nine days of his infancy from his rising on the 21st March till he rose on the fiftieth day as the newly-born emancipated sun-god, whose subsequent history is told in the latter portion of the Nidānakathā. These forty-nine food portions answer to the forty-nine oblations offered after the sun-horse of the Ashva-medha sacrifice, the horse who takes the sun-god round the heavens on his annual course, has been started on his year-race, and after the national history told at this yearly spring festival of the New Year had been recited [1]. These days of probation are also reproduced in the forty-five days of the birth-period of the Zend great teacher Zarathustra, which we shall see fell at the same period of the year as the forty-nine days of the Buddha.

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[1] Thomas, *Day Symbols of the Maya Year*, The Twentieth Day, pp. 262—264, plate lxviii. figs. 3—12.

When the rising sun-god had eaten this meal he threw his golden bowl into the river, which bore it to the realm of the Kāla Nāga Rāja, the snake-god of time, and took its place as the lowest of the three previous year-gods of the Buddhist chronological epochs, those of the heavens of the Shatum Maharajaka Devaloka, the Tavatimsa heaven of the thirty-three, and the Yama-devaloko ruled by the stars Gemini, under which the Buddha was born as the sun-physician.

He now entered on his Vessantara birth in the fourth Tusita heaven of wealth, that of this age enriched by the wide-spread commerce of the Ikshvaku kings of India and their successors, who in the Bronze Age had made India the centre of the world's eastern trade. As the god to be born from the Sāl-tree he spent the day in a grove of these trees. He there received from Sotthya, the god of health (*sotthi*), eight bundles of Kusha-grass. He took these to the Buddhist Bo-tree, the Ashvattha or Pipal (*Ficus religiosa*) tree, the mother-tree succeeding the Kushika Banyan-tree. This was on a rising-ground sacred to Durgā, the mountain-goddess, twin-sister of Krishna, the eighth son of Vasudeva, a counterpart of the Buddha as the son of the eight bundles of Kusha-grass. He stood under the Bo-tree facing the north as the sun going northward from the south where he stood. Thence he went round to the west, taking the right-hand path of the male Suastika, whence he went to the north looking southward, and came back to the west looking to the east, whence he was to rise at the equinox. He then went to the east and scattered the grass there so as to form a seat fourteen cubits long, or the length of the lunar period intervening between him and his rising.

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[1] Eggeling, *Shat. Brāh.*, xiii. 1, 2, 1, viii. 135, xiii. 4, 3, 2, 4, Sacred Books of the East, vol. xliv. pp. 276, 282, notes 1, 2, 361, 363.

These eight bundles of Kusha-grass were in the original story the eight rays of the eight-rayed star. In the birth-legend of the caste or guild of the Baidyas or physicians, the men of knowledge (*budh*), they appear as the bunch of Kusha-grass which Galava placed in the lap of the mother of the race Bir-bhadrā, the sainted (*bhadra*) bir or baer-tree (*Zizyphus-ju-juba*), whence the intoxicating Soma of the Sautrā-mani festival of the eleven-months year was made. From this her son Dhanv-antari, the internal (*antari*) flowing stream (*dhanv*), the ever-moving river of intellectual thought, was born as the first physician, the counterpart of the Buddha [1]. His father Galava, meaning in the Rigveda the pure Soma or sap, is in Pali the tree (*Symplocus racemosa*), called Lodh in Bengal. The bark when mixed with that of the Hari-taka (*Terminalia chebula*), a myrabolan tree allied to the Arjuna (*Terminalia belerica*) Al (*morinda tinctoria*) flowers of the Dhaora tree (*Grislea tomentosa*) and Munjet (*madda*), forms the Ahar or red powder [2] thrown by lovers on each other at the Huli festival of the new moon of Phalgun (February—March); so that the father of the sun born of the Kusha-grass is the god of the year of the red race beginning in February—March, that began by the Buddha when he left the Nigrodha Banyan-tree.

When the sun-god had seated himself on his eastern throne of the eight-rayed star he was attacked by Mara, the North Pole star tree (*marom*) ape, coming against him from the North heralded by the Vyjayanuttara trumpet, that of the double (*vi*) victory (*jaya*) of the North (*uttara*), blown by Sakko, the god of the eleven-months year. Mara wished to make the new sun-god of the ecliptic year-circle the god of the year of eleven months and the three-years cycle-year. He launched at him nine storms of (1) wind, (2) rain, (3) rocks, (4) lightning, (5) charcoal, (6) ashes, (7) sand, (8) mud, (9) darkness, the nine days of the week of the cycle-year. He then threw at him his sceptre javelin with "a barb like a wheel," the spear of the god of the year of the wheel revolving like the fire-drill of the heavenly oil-press of the Chakravarti or wheel-turning kings. This became the flower garland of the goddess-mother of spring, which over-canopied the new-born sun-god as he entered his Vessantara birth in the month of the vernal equinox as the year-god of the Tusita heaven of wealth (*tuso*), the god of the trading merchant kings whose primitive villages had become ruling cities. This god, after putting to flight the armies of Mara, celebrated his victorious birth by making the blind to see, the deaf to hear, the lame to walk, and by healing all diseases as the sun-physician [1].

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[1] Risley, *Tribes and Castes of Bengal*, Baidya, vol. i. pp. 46, 47.

[2] Clarke, Roxburgh's *Flora Indica*, pp. 415, 416.

He began this New Year in Cheit (March—April) with the vernal equinox succeeding that when the sun was in Gemini in February—March, and thus became, as we shall see in the account of the birth of Parikshit, the circling sun of the Mahābhārata preceding the white sun-horses of Arjuna, which entered Gemini at the vernal equinox about 6700 B.C. This was the year sacred to the twin children of the Vessantara god, Jalī and Kanhā or Krishnā Jinā, the conquering black (*Kanha Krishna*) goddess, the goddess Durgā and her brother Krishna [2]. This year, not measured by the solar solstices and equinoxes, was the eleven-months year which the sun-god spent on the Vankagiri, the crooked mountain, and renounced his wife Maddi, the honey-queen, the sun-maiden Suriā, to whom he had been married as Soma the sexless moon-god.

During the first seven days of his new year as the Vessantara god he sat under the Pipal-tree, and on the morning of the eighth day he went to the North-east, whence the sun rises at the summer solstice. He spent seven days standing steadfastly on this spot, and then between this and the Pipal-tree he made the walk running from South-west to North-east, known as the nineteen steps of the Buddha. This is close to the Vajrasan or thunderbolt (*vajra*) throne of the Buddha at Budhgaya, the place of the holy Pipal-tree. Underneath the Vajrasan there were found a number of relics in gold, silver, and precious stones. There are nineteen gold relics, and seventy-six, or four times nineteen, disks. In a small stupa near the end of the Buddha's walk two small trays of relics were found, among which were nineteen lapiz-lazuli beads and nineteen other precious stones[1].

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[1] Rhys Davids, *Buddhist Birth Stories*, The Nidānakathā, pp. 96—104.

[2] She is called Krishnā Jinā in the form of the Buddhist birth-story given in Hardy's *Manual of Buddhism*, pp. 180, 181.

That these nineteen steps and the series of nineteen sacred objects were connected with a year more alike in its forms to the solar year measured by zodiacal stars than the thirteen-months year seems to me to be proved by the year used by the Babis of Persia and by other evidence which I will now record. The Babis are a new sect which arose in Persia in 1843 A.D., who claim to be recipients of special divine enlightenment and a new revelation. But they are clearly connected with, and are probably a revival of, the mystic schools of the Shia Mahommedans of Persia, whose year is ruled by the twins Husan and Hosein, the stars Gemini[2]. The prophet who introduced this new faith called himself first the Bab, the Gate, that is the Gate of the Twin Stars, and afterwards Nukta or fount of inspection, and with him were eighteen disciples. Among the Babis the months are not divided into weeks, but there are in the year nineteen months of nineteen days each and 361 days in all, one day more than the year of 360 days. The Babis cite the Koran as authorising their year, as in the sentence of invocation beginning each chapter, Bismil'lahi'r Rahmani'r Rahim, there are nineteen letters, counting the r's as one letter, and the total number of chapters is 114, or six times nineteen[1].

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[1] F. Pincolt, *Vajrasan or Thunder-bolt Seat of the Maha-budhi Temple*, Transactions of the Ninth Congress of Orientalists, 1892, vol. i. pp. 247, 248.

[2] Hewitt, *History and Chronology of the Myth-Making Age*, chap. vii. sect. d, The year of the Mohammedan Twins, pp. 432, 433.

The nineteen days of the month of this year are represented in the astronomical temple of the British goddess Epona, the White-horse of the sun at Stonehenge. This is oriented to the North-east rising point of the sun of the summer solstice marked by the gnomon-stone called the Friar's Heel. The shadow thrown by the sun rising behind the stone falls on the line intervening between it and the sun-circle. It is on this line that the sacrificial stone for the sacrifice of animal victims is placed. The sun-circle is formed by thirty lofty Sarsen stones, the produce of local stone deposits left on the Downs during the glacial epochs, which are joined in pairs to represent the thirty days of the month. Inside this, when the original stones of the temple were standing, was an older circle of thirty-six diorite stones brought from Dartmoor, or more probably by the neighbouring river Avon from the diorite rocks of Brittany, which apparently represents either the sun-circle of thirty-six stones or the two series of thirty-six weeks each into which the seventy-two weeks of the British Druids' year was divided. To these have been added four Sarsen pillars to increase the number to forty, the forty months of the three-years cycle. To the South-west of the sun-altar of micaceous sandstone from Derbyshire, which is the centre of the circle, is a semi-circle or solar horse-shoe of nineteen diorite stones, and behind them is the outer horse-shoe of fourteen Sarsen stones, each pair united by a lintel stone at the top representing the fourteen days of each lunar phase of the thirteen-months year. These represent the horse-shoes of the White-horse of the sun, drawn on so many of the chalk hills in the neighbourhood, the god worshipped within this circle, where no blood was allowed to be shed, with the bloodless rites of the worship of the sun in the ages preceding the introduction of animal sacrifices.

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[1] E. G. Browne, *The Babis of Persia*, Journal Royal Asiatic Society, 1889, pp. 921—923.

Thus we have in the stone monuments of Stonehenge the history of a series of years measured by seventy-two five-day weeks or 360 days by the three-years cycle-year, by thirteen twenty-eight-day months, by nineteen months of nineteen days each, and by twelve thirty-day months beginning with the rising of the sun in the North-east at the summer solstice.

The correctness of this hypothesis as to the meaning of the nineteen diorite stones of Stonehenge is corroborated by the stone circles of Cornwall, the land of diorite, for there near Boscawen there are four hundred circles each of nineteen stones, which must apparently mean the months of the year of nineteen months of nineteen days each [1].

The third week of the birth of the Buddha as the sun-god, the last of the three seven-day weeks making up the twenty days of the seventeen-months year of the next Chapter, was spent in walking up and down the path of the nineteen steps. The fourth week he passed in a house built by the angels of the seven sacred jewels to the north-west of the Bo or Pipal-tree (*Ficus religiosa*), where he thought out the seven books of the Abidhamma Pitaka, that is to say organised the next year in this series, the year of the seven-days week.

The fourth week was the end of the month of the lunar year of thirteen months of the thirteen Buddhist Theris, and at its end he left the Bo-tree and went back to the Nigrodha or Banyan-tree, where he spent the fifth week in completing his task of thinking out the fundamental principles of his system of ethical religion.

He was there tempted by the three daughters of the evil angel Mara, originally the god of the winter season, like the Zend Ahriman. They are called Tanha, Craving or the Empty Void, Arati, Discontent, and Raga, Lust, and are parallel with the creating principles of the Sankhya philosophy Tamas, Darkness or the Voïd, Rajas, Desire, and Sattwa, Completion[1]. These creating gods of the metaphysicians were the algebraic forms of stating the propositions on which their system was built, that is to say they believed, like Hegel, that non-existence was stirred into activity by the desire of a change, and that from the union of the two, desire and passiveness, being was evolved. In their opinion thought was the origin and measure of all things, and they ignored as inconceivable the underlying self or germ of the Vedantists, or rather they interpreted this self as aspiration. But to the Vedantists the germ was the sole divine reality marking out the Tāo, God-path of the Chinese, the indwelling creating and ruling will, the Nameless Simplicity which does nothing itself but drives round on the ordained path the whole annually recurring succession of natural phenomena; it is the inherent electric spark which makes life differ from death. In the words of the Chinese poets the Tāo or path charged with vital electricity is:—

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[1] Thurnam, on Megalithic Circles, Decade IV.; Lubbuck, *Prehistoric Times*, 2nd edition, chap. v. p. 117.

Simplicity without a name
Is free from all external aim,
With no desire, at rest and still
All things go right as of their will[2].

This driving germ was brought from heaven to earth by the rain which generated in the Mother-tree and plants the fruit which was to rise to heaven as the sun emanates from the elephant-cloud-bird Gan-isha, and in analysis there seems to be no difference between the Sankhya Desire and the Vedantist Will.

These metaphysical cobwebs were the temptation offered to the meditative Buddha, and he cast them aside as vain and frivolous, forbade his followers to inquire into the mysteries of philosophy, and bade them accept the fact that each of them existed and were able by cultivating his moral being to make his life on earth a blessing to all whom he or she influenced directly or indirectly during their lifetime, and to return his life germ to the other world so consecrated as to be incapable in future existence of being defiled by sin.

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[1] Ballantyre, *Sankhya Aphorisms of Kapila*, book i. Aphorism 61, p. 71.

[2] Legge, *The Texts of Taoism*, Introduction, Sacred Books of the East, vol. xxxix. p. 26.

At the end of this fifth week of wrestling with philosophical tempters, he left the Banyan-tree and went to the first mother-tree of eatable fruit, that preceding the Syrian fig-tree. This was the Mucalinda-tree (*Baringtonia Acutangula*), the Ijel or Indian oak flowering at the beginning of the rainy season, which was the Indian tree corresponding with the sacred oak of the Zends, Greeks, and Cymric Druids, the nut-tree of the Todas and Jews, and the walnut-tree of the European races of Central Europe who dealt in witchcraft. It was under this tree that he spent his sixth week.

The seventh week, completing the forty-nine days of his sustenance on the creating rice of the eight-rayed star-god and his period of Pentecostal preparation, he passed under a Rāja-Yātana-tree (*Buchanonia latifolia*), the Pyar or Chironji-tree bearing a fruit like small almonds, eaten by all the forest people in Central India. On the forty-ninth day he was fed by Sakko with the fruit of the Haritaka or Myrobolan-tree of Calculation, which was, as we have seen, one of the ingredients of the Huli red powder sacred to the sun-god of the vernal equinox. He also received from Sakko as a tooth-cleaner the thorn of the Najalata or Piper Betel, the Betel Creeper, of which the nut is eaten as a digestive by all rice-eating Hindus.

When the sun-god had thus gained complete knowledge and mastered the art of the astronomical calculation of time, and the underlying principles which make spiritual perfection possible and attainable by every human being, he was visited under the Pyar-tree by two travelling merchants from the South, who were going north-west from Tamralipti the copper-port to the middle kingdom Jambudwipa, who brought him rice and a honey-cake. Their names, Tapassu and Bhalluka, show them to represent the eight parent-gods of the age of solar worship; Tapassu is the heated and heating sun (*tap*). He is a form of Tapati the burning one, the sun-maiden, the mother of the Kurus, who was given by Vashishtha, the god of the altar-flame, to Samvarana, father of Kuru and king of the Bhāratas, after Vashishtha has enabled him to overcome the ten Akhshauhinis of the Panchālas[1].

Bhalluka is a form of the Sanskrit Bhalla, a bear, Hindi Baluk, and represents the seven stars of the Great Bear, and thus the two represent the eight parent gods of the Phœnicians, of which the sun, called by them Eshmun, is the eighth. They are the two caskets called Tapas, penance, and Diksha, consecration, in which, according to the Brāhmanas, the Soma or year-sap of this year of eight-day weeks, that of the eight-syllabled Gāyatrī metre, was brought by the Shyena frost (*shya*) bird, called Su-parna, the feather (*parna*) of Su. It was this feather with the generating blood of the cloud-bird which fell to earth when the bird was wounded with the arrow of the Great Bear Archer Krishānu, and which was given to Kadrū, the tree (*dru*) mother of the Nāgas[2]; and it was this blood which generated their mother-tree, as described in p. 162; and she was the thirteenth wife of Kashyapa, the Buddhist predecessor Kassapo, and the thirteenth month of his year.

These gods of this year of the eight-day weeks consecrated the Buddha sun-god as the ruler and teacher of the united races of Hindus born of Southern and Northern parent stocks, by giving him the cake of the parent-rice of the indigenous races and the honey-cake of the Northern sons of the inspiring bee-parent of the creed of the age of the cycle-year.

To receive this heavenly food of the rice-mother sun, the Munda sun-bird, and the honey-eating bear of the North, the sun-god required a new bowl to replace the earthenware and golden bowl he had thrown away. To make this the Loka-pāla angels brought four bowls of sapphire from the blue sky and four bowls of the jet of night, and made them into one bowl, said by Hiouen Tsiang to be of a deep blue colour and translucent[1]. From this bowl, the vault of heaven, the sun-god ate his Pentecostal meal of rice and honey on the eve of the fiftieth day after his Vessantara birth at the vernal equinox, or about the 10th May, when, as we shall see in Chapter VII., his next year began.

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[1] Mahābhārata Ādi (*Sambhava*) Parva, xciv. pp. 280, 281. The story of Samvarana is a variant form of that of Kalmasha-pada the mad king told in chap. v.

[2] Eggeling, *Shat. Brāh.*, iii. 6, 7, 11, Sacred Books of the East, vol. xxvi.

He now in his last transformation ceased to be the man-god, for he tore off all the hair of his head, his last vestige of male humanity, and became the independent ruling god of heaven and earth whose unceasing will ordained and directed all things.

But in order to fully understand the history of the installation of sun-worship as told in the birth of Buddha the sun-god, we must turn to that of his duplicate Parikshit, the circling sun of the Mahābhārata. His father was Abhimanyu, the foremost (*abhi*) mind (*manya*), son of Arjuna and Subhadrā, Krishna's twin sister the mountain-goddess, who was, as we have seen, carried away with Krishna's consent from the hill of Revati, the constellation Pisces, to become the mother of a year-god[2], and hence he was another form of Soma the moon-god married to Suriā the sun-maiden. He was slain on the twelfth day of the eighteen days' battle between the Kaurāvyas and Pāndavas by Dus-shāsana[3]. Dus-shāsana was a son of Dhrita-rāshtra and brother of Duryodhana, the ruling god of the eleven-months year. His name is second in the list of the eleven sons of

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[1] Rhys Davids, *Buddhist Birth Stories*, The Nidānakathā, The last Epoch, pp. 105—110; Beale, *Buddhist Records of the Western World*, The Travels of Hiouen Tsiang, vol. ii. p. 130.

[2] Mahābhārata Swerga (*Rohanika*) Parva, iv. 19, p. 12.

[3] Mahābhārata Drōna (*Abhimanyu-badha*) Parva, xlix. 13, 14. p. 147.

Dhrita rāshtra, who ruled the months of this year[1]; and its four seasons were ruled by Duryodhana, Dus-shāsana, Karna and Shakuni, the raven who ruled the hot season of summer, of which the desolating influence is depicted in the story of the Mahābhārata, which tells how this destroying god was the gambler who won at dice all the wealth of the Pāndavas. When the final crash came Dus-shāsana, the ill-omened (*dus*) moon-hare (*shasa*), the god of the winter season, advised Drūpadī, the tree (*dru*) wife of the Pāndavas, to forsake them and take as her husband Duryodhana, who had tried to seduce her by showing her his left thigh[2].

The wife of Abhimanyu the moon-god was Uttarā, the North (*uttara*) Pole Star goddess, daughter of Virāta, king of the Matsya, the sons of the river fish, worshippers of the eel, which was their phallus (*viru*). She was given as a wife to Arjuna's son Abhimanyu, after Arjuna in the chariot bearing the banner of the ape with the lion's tail in p. 571, and directed by Uttara the North Pole Star, brother of Uttarā, had recovered the cows of light stolen by the Kaurāvyas[3].

After the final defeat of the Kaurāvyas and the death of their leader Duryodhana, Ashvatthāman, son of Drona the hollowed tree-trunk, tutor of the Kaurāvyas and Pāndavas, who succeeded Bhishma the Kaurāvya leader, entered the camp of the Pāndavas at night as the god of the Ashvattha Pipal-tree (*ficus religiosa*), under which the Buddha defeated Mara and thought out the fundamental principles of his religion; and he there slew the five sons borne by Drūpadī to the five Pāndavas, leaving them without living heirs, as Abhimanyu had also been slain. Ashvatthāman when arrested by the Pāndavas prepared a weapon for the final destruction of their last descendant, of whom Uttarā was pregnant, in the creating blade of Kusha-grass which he threw into the wombs of all the Pāndava women, as Gālava threw the Kusha-grass into the lap of Bir-bhadra, the mother of the sun-physician.

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[1] Mahābhārata Ādi (*Adivanshava-tarana*) Parva, lxiii. p. 180.

[2] Mahābhārata Sabha (*Anadyuta*) Parva, lxxvi., lxxi. pp. 202—204, 191.

[3] Mahābhārata Virata (*Vīvāhika*) Parva, lxxi., lxxii. pp. 181—185.

This engendering grass begetting a sun-god liable to yearly death by the withering forces of winter was intended to cause Uttarā's child to belong to the class of dying gods, but Krishna frustrated this intention by declaring that he would raise the dying child again to life, and that he would rule the world for a cycle of sixty years as Parikshit, the circling sun.

The contest between Ashvatthāman, the last year-god of the age of the mother-tree-god of the Bo-tree forsaken by the Buddha when he became the sun of heaven, and the Pāndavas ended in his release on condition of resigning to them the gem which made him ruler of heaven and earth [1]. This gem, the Pole Star parent of light, was placed by Drūpadī, the Pāndava central mother-tree, on the head of Yudishthira their king. It, as the self-created source of light, gave the divine germ of life the creating force, its emanation, to the year sun-god born from the mother-tree, who became henceforth the undying sun-god who made his way yearly through the heavens in the path of the Zodiacal stars.

That the birth of the sun-god Parikshit, the child of the moon-god and the Pole Star, was parallel with the Vessantara birth of the Buddha in the Tusita heaven of wealth (*tuso*) is proved by the Mahābhārata narrative.

Before the birth took place the Pāndava parent-gods of the coming year-sun went to the South, the realm of Maratta, the ape-tree (*marom*) god and the home of the sun of the winter solstice, which they found in the constellation Dhruva or Taurus, to which Rohinī the star Aldebarān belonged, as we are told by the commentator on the Mahābhārata [2]; and the date thus fixed by the position of the sun in Taurus at the winter solstice is that of the age from 10,700 to 8200 B.C., and corresponds with that of the birth of the Buddha at the ploughing festival of that time. Their camp was lined out with six roads and nine divisions, exactly on the model of the Chinese Central Sun Palace representing the year which the Emperor opens by the Ploughing Festival[1].

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[1] Mahābhārata Sauptika Parva, xiii. 18—22, xv. 27—35, xvi. 1—16, pp. 48—52, 53.

[2] Mahābhārata Ashvamedha (*Anugita*) Parva, lxiii. 18, p. 166, note.

		N.		
	Tenth Month.	Eleventh Month.	Twelfth Month.	
	Ninth Month.		First Month.	
W.	Eighth Month.	Centre Month.	Second Month.	E.
	Seventh Month.		Third Month.	
	Sixth Month.	Fifth Month.	Fourth Month.	
		S.		

In this historical diagram the months run in a retrograde direction from right to left, according to the course of the Great Bear, by which the Chinese measure their year, and the thirteenth central month is the last month of the year ending with the winter solstice, like the Buddhist year of the thirteen Thēris and the Kushika year of the thirteen wives of Kashyapa, and not the year of the Vedic Chronological Hymn Rig. i. 164, in which the thirteenth month is the centre summer month flanked by the six months of spring and early summer and the six months of autumn and winter.

On their arrival in the South at the winter solstice the Pāndavas lay on beds of Kusha-grass, and offered to Kuvera, god of the South, to Shiva as Rudra, to Mani-bhadra the sainted measurer, the ruling god of the eleven Rudras of the eleven-months year, and to his Ganas or companions, the months and seasons headed by Gan-isha the earliest form of the born Buddha, cooked charu flowers, barley, fried rice, melted butter, and its earlier predecessor sesame oil seeds. After this sacrifice Vyāsa, the father of Pandu and their grandfather, who was, as we have seen, the constellation Draco, led them to the mines of wealth, the gold-mines of Southern India, which appear to have in this age replaced the earlier gold-bearing rivers of Chutia Nagpur and of the Himalayan streams. It was thence that they extracted the vast stores of wealth which formed the treasure of the age of the Tusita heaven of wealth, and returned with these by short marches to the Kaurāvya city of Hastinapur, the modern Delhi, the city of Hasta, the Pāndava ruling constellation Corvus, that of the hand (*hasta*) or of the elephant (*hasti*), and they arrived there a month after the birth of Parikshit, that is at the end of Phalgun (February—March) at the vernal equinox [1].

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[1] Legge, *Li-chi*, The Yueh Ling, book iv. sect. 1, part i. 9, Sacred Books of the East, vol. xxvii. pp. 251, note 1, 252.

When Parikshit was first born as the child in the cradle of the Twins he was apparently lifeless, but was made to live by Krishna, the god of the year beginning January—February, and began his life in Phalgun (February—March), the month of his grandfather Phalguni or Arjuna [2], when the Buddha born under the Ashvattha tree divided at the vernal equinox his Pentecostal food, which was to be his sustenance for forty-nine days.

After the birth of Parikshit and a week before the full moon of Phalgun, according to the Brāhmanas, preparations were made for the horse-race of Parikshit, which is said in the Mahābhārata to have taken place on the full moon of Cheit (March—April). But in the age with which we are now dealing new moons must, as I have shown, be substituted for the later full-moon measurement of time, and the race of Parikshit, followed by Arjuna or Phalguni in a chariot drawn by white horses, must be fixed at the new moon of Cheit (March—April), or immediately after the vernal equinox [3].

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[1] Mahābhārata Ashvamedha (*Anugita*), Parva, lxiii.—lxv., lxx. 13, 14, pp. 164—170, 178.

[2] Ibid., lxvi.—lxix. pp. 170—179.

[3] Eggeling, *Shat. Brāh.*, xiii. 4, 1, 4, Sacred Books of the East, vol. xliv. p. 348.

In the Mahābhārata account of the race Parikshit, who was to be sacrificed on his return, is described as having the appearance of a black deer, that is he was the sun-horse who had formerly been the deer-sun-god of Orion's year, and in its course, which was retrograde first to the North-west then South-west, and thence by the East back to Hastinapur, Arjuna, the protector of the horse, had to fight the opposing enemies of the new sun-god at the equinoctial and solstitial stations through which they passed. At the eastern equinoctial station of Manipur the ruler was Vabhru-vāhana, the driver (*vāhana*) of the brown (*babhru*) horse, the son of Arjuna by Chitrāngada, the necklace (*angada*) star Virgo (*Chitra*), daughter of Chitro-vāhana the driver (*vāhana*) of Virgo king of Manipur[1]. Vabhru-vāhana was unwilling to fight his father, but urged by his step-mother Ulupi, the healing snake-plant (*Ulupa*), daughter of the snake-king, he seized the horse which was defended by Arjuna. In the battle which ensued Arjuna fell down apparently dead pierced by the arrows of his son, but was restored to life by the plant of life of the Nāga snakes brought by Ulupi[2]. This temporary death of Arjuna apparently took place at the eastern equinoctial station of the sun of the vernal equinox, and indicates the death of Arjuna as the year-god whose year ends a month before it. It was from Manipur that Arjuna and Parikshit came back to Hastinapur for the horse sacrifice.

We thus see that in the history of the births of the Buddha and Parikshit we have a panoramic picture of the successive births of the sun-god under Gemini in January—February, the Buddhist and Chinese ploughing-festival, when the dead Parikshit was born, the Vessantara birth of the Buddha and that of the revived Parikshit in February—March, and the beginning at the vernal equinox of the Buddhist Pentecostal festival and the sun-race of Parikshit.

[1] Mahābhārata Ādi (*Arjuna-vanavāsu*) Parva, cxvii. pp. 596—598.

[2] Mahābhārata Ashvamedha (*Anugita*) Parva, lxxix., lxxx. pp. 197—204.

E. *Persian history from the death of Khūsrav, god of the eleven-months year, to the final establishment of Zoroastrianism as the national religion.*

The history of Persia as told in Chapter V. ended with the abdication of Khūsrav, the god of the eleven-months year, and the death in the snow of him and his five companions, Thous, Gīv, Feribūrz, Bijen and Kustehem, the leaders of the theology of the wolf-race, worshippers of the pillar-god, who measured their year by the circuits of Orion and the Great Bear and eleven thirty-three-day months. Khū-srav when he abdicated nominated as his successor Lōhr-asp, the father of the sun-god called Gusht-asp in the Shahnāmah and Vīstāspa in the Zendavesta.

Lōhr-asp is called in the Bundahish the son of Āuzāv, the goat, and in the Zendavesta Aurvat-aspa, who appears in the Bundahish as the great-grandfather of Zarathustra[1]. This name Aurvat-aspa shows him to be the sun-horse (*aspa*) born of the Thigh (*Uru*), the Sanskrit Āurva, called Vadavāmukha, he who speaks with the left (*vāma*) mouth, the son of the star of the Great Bear called Urja, born of the Thigh. That is to say he is the horse born of the Great Bear Thigh going leftwards round the Pole, the father of the sun-god born of the left Thigh ruling the solar year of fifteen months and eight-day weeks.

He was crowned king on the first of Mihr-jan[2] (December—January) at the winter solstice, marking him as the sun-god born in Gemini, as the counterpart of Dionysos Nuktelios, who was then born from the thigh of his father Zeus. Also his connection with the goat whose mark Khū-srav bore on his left arm shows him to belong to the age when Auriga, the charioteer constellation of the goat, was the chief guiding star succeeding Arcturus, who was Gīv, who died with Khū-srav.

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[1] West, *Bundahish*, xxxi. 28, xxxii. 1; Darmesteter, *Zendavesta Ābān Yasht*, 105, Sacred Books of the East, vol. v. pp. 137—140, xxiii. p. 78.

[2] Mohl, *Livre des Rois*, iv. Lohrasp, p. 221.

In this new god, son of the Great Bear as the left Thigh, we find a year-god of a race who had adopted an astronomical notation differing from that of their predecessors. The latter had looked on the heavens as a vast dome ruled by the central Pole Star and supported by the four pillar stars of the four quarters of the heaven, which was studded with rising and setting and therefore apparently circling stars, the sun and moon. Within this overarching dome the earth was made to revolve as the ever-turning wheel of the Great Potter driven round by the Great Bear Stars, to which the driver of the axle (*akshivan*), the Great Ixion, was attached. But in this new age this image was altered into one which depicted the course of the sun round the heavens as that in which he was drawn in the chariot of the Great Bear by the horses of the sun, the days, nights and seasons of the year, and the guider of this chariot was the chariot-star constellation Auriga described in pp. 575, 576, in which the charioteer was the star Capella, the little Goat, called by the Babylonians Dil-gan, the god (*dil*) of the land (*gan*), which in their calendar determined the beginning of their year by its position in relation to the new moon at the vernal equinox[1]. The year of Lōhr-asp thus measured by the star Capella succeeded that of which the measuring factors were the Great Bear and Corona Borealis, the year of the age of Khū-srav and the wolf-race, and we see by his accession on the first of the lunar months that it was measured by new moons. The year-god who thus introduced a new method of year reckoning is said in the Shah-nāmah to have established a new-year fire, that of Berzin, the Būrzīn Mitro fire of the Bundahish, the successor of the Gūsht-asp fire of Khū-srav; and he ordered a temple to this fire to be built in the centre of each town, at the points whence the streets radiated North, South, East and West[2]. In it the New Year's festival was celebrated every year, a custom exactly coinciding with the

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[1] Sayce, *Herodotus*, p. 402.

[2] Mohl, *Livre des Rois*, vol. iv. Lōhrasp, p. 224.

Greek and Roman New Years' festivals held in the temples of Hestia and Vesta, built on the same central point of the city to which the streets converged from the four cardinal points. This festival is called in the Shah-nāmah Sada or blazing fire, that is to say it was the festival of the lighting of the year's fires which took place in the age of Lōhrasp on the 1st Mihr-jan (December—January), but which, as we shall see presently in the history of the establishments of the Zoroastrian religion, was, like the corresponding festivals of the Buddha and Parikshit in India, altered to successively changing dates ending in the deification of the sun-god of May.

In Persia the date of this Sada festival seems from the history of Gusht-asp, Lōhr-asp's son, which I will tell presently, to have been fixed more by the rising of Sirius on New Year's day than by the then position of the sun in Virgo and Gemini, for in Gusht-asp's year, as in that of Khū-srav, Sirius was the ferryman in whose boat he sailed on his year's journey. Also Egyptian chronological history discloses a similar mode of reckoning the Sed or New Year's festivals.

The Shrine of the Sed New Year's festival at Denderah was the roof of the temples where "Iris-Sothis consorts with her father at the places of the first feast;" and this union is further described as that "in which Sirius (Iris-Sothis) joins her rays with those of the sun on the morning of New Year's day, and combines herself with the radiant one, thus giving a clear description of the heliacal rising of Sirius[1]." It was at the new moon of Epiphi (April—May) that the goddess Iris-Sothis, the Star Sirius, who was to be united with the sun at the latter New Year's day of the summer solstice, embarked on her boat at Denderah on her voyage to join her father at Edfu at the beginning of the inundation and the dog-days of Sirius. This day of embarkation was that of the New Year's spring festival, when the Durra

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[1] Nuttall, *Fundamental Principles of Old and New World Civilisation*, pp. 430, 431, 438—442, where the details of the festival are quoted from Brugsch.

(*Eleusine corocana*) or millet crops of the sacred fields of Osiris ripened which had been sown immediately after the inundation receded.

This evidence seems to show that though Lōhr-asp began his year at the winter solstice, his new fire-festival was fixed at the vernal equinox, and that it was connected with the worship of Sirius as a year-star of the Akkadian year called after his name, that measured by the stars Sirius, Hydra, Aquila, and Leo, which I have equated with the Mahābhārata year of Arjuna, when he bore the banner of the ape with the lion's tail. But this year of Sirius was followed by Gusht-asp's second year, ruled, as we shall see, by his prime minister Jāmāspa, the twin (*jama*) horse (*aspa*), the Stars Gemini.

The chief temple of Lōhr-asp's fire, called Adarabura jamihira or Ādar Būrzīn Mihir, was on Raevant, the shining central (*mihr*) mountain of the world[1], in Khorasan, the central kingdom of the seven united kingdoms of Irān which apparently formed a union at this period in succession to the original sixteen Zend kingdoms of the Vendīdād Fargard, i. which comprised in the Zend empire the territory lying between Airayana Vaējō in the north country of Ararat, watered by the Daitya river Araxes, and the Punjab country of the five (*panch*) rivers to the south, and stretching from the Rangha (Tigris) on the west to Soghda (Samarcand) on the east[2]. The new division into seven Karshvars or seven provinces, with Khorasan, the Khvaniras of the Bundahish and Hvaniratha of the Zendavesta, in the centre, probably embraced the same extent of country subject to the ruler whose capital was in the district now called Irak-ajami, containing the cities of Teheran and Ispahan. It is called in the Bundahish the land of the Kayanians, who measured their year by stars (*Kayan*)[3]. It seems to be the consecrated province of the dog-star Sirius, for its name transliterated by Justi as Qaniratha, the shining (*qaini*) chariot[1], is shown by the form Hvaniratha and the Pahlavi form Khvaniras to have originally had a V after the guttural aspirate, changing in Sanskrit into Sh. Hence it would correspond to a Sanskrit Shvan-i-ratha, the chariot of the dog, the world's dog-star Sirius, dwelling in the kennel of Argus, the dog of Odusseus, the dog-star of the year-ship Argo. To the east of the central province were Seistan, Kabul and the Punjab called Auzahi; to the west, called Savahi, was Shaushan or Elam, the mountainous kingdom of the worshippers of Susi-nag; on the south were the regions Fradadhafshu and Vedadhafshu, those of Kerman, the province of the snakes[2], and Beluchistan, and to the north Vourubaresti and Vourugaresti, the original Ararat land of the fire-worshippers, Ragha, sacred to the sun-pillar, and ploughing-god Ra, and the Parthian wolf-land of Hyrcania[3]. To each of these regions a spiritual chief is assigned, both the god Saoshyant, called Astvat ereta, and Zarathustra being named as chiefs of Khorasan[4].

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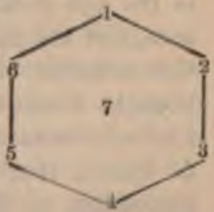
[1] Darmesteter, *Zendavesta Sirozah*, i. 9—2, Sacred Books of the East, vol. xxiii. p. 8, notes 1, 2.

[2] Ibid., *Zendavesta Vendīdād Fargard*, i. Sacred Books of the East, vol. iv. pp. 1—10.

[3] West, *Bundahish*, xi. 6, Sacred Books of the East, vol. v. p. 33.

The number of these spiritual chiefs and their provinces corresponds with that of the Great Bear Stars, and in this arrangement we probably find a remembrance of the Hittite and Kushika symbol of the world as a six-rayed star ⚹ denoting the year measured by the solstitial cross of St. Andrew ✕ traversed by the equinoctial line of St. George's Cross with the Pole Star region in the centre. This Iranian kingdom of seven provinces is a counterpart of the seven-fold division of India into six provinces surrounding the central pro-



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[1] Justi, *Handbuch der Zend Sprache.*

[2] Darmesteter, *Zendavesta Vendīdād Fargard*, i. Sacred Books of the East, vol. iv. p. 2.

[3] Ibid., *Zendavesta Mihir Yasht*, 15, vol. xxiii. p. 123, note 5.

[4] Ibid., *Zendavesta Farvardīn Yasht*, 128; West, *Bundahish*, xxix. 1, 2, Sacred Books of ths East, vol. xxiii. pp. 219, 220, note 1, v. p. 115.

vince of Jambu-dwipa, the land with the Jambu-tree (*Eugenia jambolana*) in its centre reaching to the Pole Star.

In the Shah-nāmah Lōhr-asp is said to have had two sons, Gusht-asp and Zairi. Gusht-asp, the Vīstāspa of the Zendavesta, was the king sun-god, who with his two coadjutors Frashaostra, the Sanskrit Pra-shastri, the teaching priest, and Jām-āspa, the twin (*jama*) horses, the stars Gemini, ruled the year begun when the sun entered that constellation and made Zoroastrianism the dominant religion of the state[1]. The second son, Zairi, is called in the Zendavesta Zairivairi, and is named after Vīstāspa as the second of the twelve sons of Lōhr-asp, called in the Bundahish Aurvat-aspa, that is to say the god of the twelve-months year of the thigh-born-god Aurvat-aspa[2]. The name Zairi means, as I have shown elsewhere, the "golden green," and is an epithet of Haoma, the Zend Soma. It is historically equated with the Greek Centaur Pholos, who first gave wine to Heracles from the cask of the sap of life which he guarded for Pholos; the Æolic form of χόλος χλύος, golden green, is an exact translation of Zairi[3].

Hence Zairi-vairi and his eleven brethren, rulers of Vīstāspa's year, is the god of Soma made from wine the product of the Akkadian Gis-din, the tree of life, that made the sacred drink of the gods, and that used in ritualistic libations of the age of the worship of Dionysos, who was, as we have seen, first the god of barley-beer and the son of the left thigh Constellation of the Great Bear. Zairi, also called Zarir, brought Gusht-asp back to the court of his father, which he had left because he found his father devoted to the tradition of Kaous, that is to the measurement of the year by the revolutions of the Great Bear, whereas he wished to be the independent sun-god going round the heavens with path marked out by himself.

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[1] Hewitt, *Ruling Races of Prehistoric Times*, vol. ii. essay ix. pp. 300—302.

[2] Darmesteter, *Zendavesta Abān Yasht*, 112, 117, *Farvardīn Yasht*, 101; West, *Buddahish*, xxxi. 29, Sacred Books of the East, vol. xxiii. pp. 80, 81, 205, note 5, 206, vol. v. p. 137.

[3] Hewitt, *Ruling Races of Prehistoric Times*, vol. i. essay vi. pp. 549, 550.

But after his return he again set out mounted on his father's black horse of the age of the eleven-months year and of the worship of the star-gods of night, and went to Rūm, the land of the North-west, as the setting sun of the summer solstice going leftward round the Pole[1]. He was carried without difficulty across the ferry by Heishūi, the star Sirius, and was not like Khū-srav refused a passage. But when he entered his new country as the sun-god of the summer solstice he began his year as a wandering beggar asking alms and employment, and he was thus the counterpart of Odusseus, who, when about to become the conquering sun, came to Ithaca as a beggar. This was also the disguise of the Pāndavas, when they came to the house of the Potter Pole Star god to win the hand of Drūpadī by the five arrows shot by Arjuna through the mark of the Pole Star bird, as Odusseus won that of Penelope by the one arrow shot through the twelve double axes indicating the twenty-four lunar phases of the year; and this beggar sun-god was the original traditional form of the Buddha mendicant-god whose begging-bowl containing the accumulated sustenance of his year became, when he reached his final transformation as the perfect sun-god, the bowls of day and night combined into one bowl of the four Lokapāla angels.

The services of Gusht-asp were rejected by the keeper of the king's horses and camels, and also by the smith who shod the horses, and he was finally entertained by a holy man who took him into his house. Thence at the suggestion of his host he went, like the Pāndavas and Odusseus, to compete for the hand of the king's daughter Kitābun, she of the book (*kitāb*), who was allowed by her father to choose her husband among the suitors who competed for her hand. She chose Gusht-asp, though he was disguised as a peasant, and her father, who allowed the marriage, turned them out of doors without any means of sustenance. They were hospitably received by the Headman or Mayor of the capital, which, as the centre of the world, was ruled by the Pole Star god, and he is thus an exact representative of the Potter host of the Pāndavas and their bride Drūpadī. Gusht-asp then renewed his friendship with Heishūi, the star Sirius, to whom he brought two-thirds of the game he killed as the sun-god bearing the bow of heaven, and gave one-third to the Headman with whom he and his wife lived.

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[1] Mohl, *Livre des Rois*, vol. iv. Lohr-asp, pp. 224—233.

But Gusht-asp, though he had married the king's eldest daughter, proclaimed, as we shall see, as the star-queen of the year in the national book (*kitāb*) records, had still, before he became the ruling sun-god, to secure the marriage of her two sisters, who with Kitāb-un were the original three mother-seasons of the year; and these marriages brought him the sword, the impenetrable armour, the black horse, the bow and arrow, and the lasso of the sun-god, together with the tasks which proved him by their accomplishment the invincible protector of mankind. A powerful noble named Mirin asked for the hand of the Emperor's second daughter, but he refused to grant his request unless he killed a savage and gigantic wolf which devastated the country. He feared to undertake the task, but on consulting his magic books he found it was decreed that a hero who came from Irān and married the Emperor's eldest daughter should kill two savage animals who slew both man and beast. He at once made up his mind that the hero must be the husband of the princess Kitāb-un, and on asking about him he found he was allied with the Headman of the capital and Heishūi the ferryman. Heishūi, the dog-star Sirius, introduced him to Gusht-asp, telling him that Mirin belonged to the royal family of Selm, eldest son of Ferengis, also called Sarima, the Scythian parent god-brother of Tūr, the revolving Pole and king of the race who worshipped the sword, which was also the sacrificial curved knife, the sword of Orion, and falchion of the lunar crescents with which they measured their year. This sword had descended to Mirin, who could not attain the hand of the Emperor's second daughter till he had killed the horned wolf of the crescent moon of the epoch of the rule of the wolf-race of Gûdarz, and he asked Gusht-asp to undertake the task as his substitute. Gusht-asp consented on getting from him the sword of Selm, Mirin's black horse and his impenetrable solar armour. Gusht-asp thus equipped sought and slew the wolf after he had with his horns torn open his horse's belly. He then attacked him on foot and killed him with the sword of Orion. Mirin then told the emperor that he had slain the wolf, brought him to see its corpse, and the princess was married to him.

A noble called Ahren wished to marry the emperor's third daughter, but was told by her father that he must first kill the dragon of Mount Sekila which slew his subjects. Ahren asked Mirin how he killed the wolf by whose death he won his wife, and Mirin under a promise of secrecy told him that Gusht-asp slew it. Ahren, like Mirin, was introduced to Gusht-asp by Heishûi, thus showing that Ahren's year, like that of Mirin, was ruled by Sirius. Gusht-asp agreed to kill the dragon after getting a long sword with a saw-shaped edge and a sharp point dipped in poison, a horse, a club and an Indian garment. He thus, like Perseus the fish-sun god, the Egyptian bird-headed Horus and their counterpart St. George, undertook to slay the dragon Draco, the Vritra or enclosing snake slain by Indra. When he met the dragon he first attacked him with arrows, but when he charged, Gusht-asp, like St. George, thrust his long saw-edged sword down his throat, and when he was dead cut off his head. He received from Ahren in recompense a sword, a black horse, a bow and arrow and a lasso, which with the sword, the lunar falchion and the impenetrable armour he got from Mirin completed his equipment as a sun-god, whose bow, the constellation of the Great Bear, was that of Krishānu, Shiva, Arjuna, Eurytus and Odusseus, which they alone could bend.

After these marriages and the slaying of the lunar wolf of the wolf-race and of the dragon of drought, Kitāb-un, the book (*kitāb*), recorder of the former victorious campaigns and conquering prowess of previous sun-gods, advised Gusht-asp to assert and prove before the emperor his superiority to the two champions who had married her sisters. He accordingly, like Shyāv-arshan and the young Cu-chulainn, appeared at the festival games played before the emperor and challenged all present to play at ball with him, that is to compete with him in driving the ball of time when he introduced a new reckoning of its progress which they could not follow. He in doing this drove the ball out of their sight. He was then summoned before the emperor to receive his congratulations, and was asked whence he came, his name and family. He said he was the emperor's son-in-law, and that he had slain the horned wolf and the dragon, and as a proof of the truth of what he said he asked that Heishūi might be ordered to bring their teeth, which he had given him as well as the sword showing by the dents on the edge that he had slain the wolf with it. He thus proved his right to be proclaimed the conquering sun-god by the same evidence as that adduced by Peleus the father of Achilles when he, like Gusht-asp, was sent by Akastus to kill the dragon on Mount Pelicon. He slew them with the lunar sword he stole from Akastus, the sword of Selm given by Mirin to Gusht-asp. The king's courtiers when they found the dead bodies said, like Mirin and Ahren, that they had slain them, but Peleus disproved this falsehood by producing their tongues and the sword of slaughter. Exactly similar evidence has been collected by Mannhardt from many countries, and among other stories is that of Tristram the Celtic Drystan, herder of the king's swine, who obtained the hand of Isot, daughter of the king of Ireland, by slaying a dragon and proving by producing its tongue that he had killed it, and not the king's minister who claimed to be its slayer[1].

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[1] Hewitt, *Ruling Races of Prehistoric Times*, vol. i. essay vi. pp. 527, 565—567.

The emperor being thus convinced that his son-in-law surpassed all his courtiers in prowess, went to Kitāb-un, who told him that her husband had said to her that his name was Farrukh-zad, the fortunate youth. He then brought Kitāb-un back to his palace, and made Gusht-asp ruler of his dominions.

The emperor now feeling confident in his power to conquer the whole world wrote to Ilias, king of the Khazars, the Armenians of the Caucasus, bidding him to submit to his rule and pay him tribute. Ilias refused, and in the battle that took place when the sun was in Sagittarius Gusht-asp slew him and conquered his country. But there is no information as to the time of the year when the sun was in that position which would show the date of the conquest.

The emperor of the North-west then sent an ambassador to Lōhr-asp to demand tribute. Lōhr-asp and Zarir, or Zairi-vairi, Gusht-asp's brother, were greatly surprised by this claim, and asked the ambassador why the emperor of Rūm had so suddenly conquered the Khazars and threatened to make war on the Iranians, the earth's central rulers. He told them that the valour and military skill of his son-in-law Farrukh-zad had so greatly increased the power of the emperor of Rūm that he aspired to conquer all his neighbours, and he described the great warrior as exceedingly like Zairi. Lōhr-asp and Zairi then concluded that this renowned champion must be Gusht-asp, and Zairi went as ambassador to Rūm to learn the real facts, and if they had guessed rightly to inform Gusht-asp that his father would abdicate in his favour. When he came to Rūm and was received in audience by the emperor and Gusht-asp, the former asked Zairi why he saluted him and took no notice of Gusht-asp. He said that he did not pay him honour because he had formerly been a slave in Irān. Zairi then told the emperor that the Iranian army would at once resist his demand for tribute, and the emperor then dismissed him saying he had no fear of the result of the contest.

When he had gone Gusht-asp told the emperor that he had been, as Zairi said, in the service of Lōhr-asp, and that he would go to the court and obtain everything the emperor wished. When he went to the army he was received with acclamations, and his brother crowned him king in presence of the soldiers and their leaders. He then sent a message to the emperor telling him of his new rank, and the latter came at once to the camp and did homage to his son-in-law, who was thus proclaimed king of the whole earth. Gusht-asp and his wife Kitāb-un then went to Irān with the army, and Lōhr-asp received him as king[1].

Lōhr-asp then retired to Balkh on the Ji-hun (Oxus), and Gusht-asp proceeded to make the religion of Zarathustra the national creed after Kitāb-un, called Nahid, meaning Venus or the maiden, had borne his sons whose names and attributes furnish a clue to their place in traditional history. The eldest, Isfendyar, is called Spen-didad in the Bundahish, and Spento-data, given by the creator of growth (*span*) or the dog (*spān*), in the Zendavesta[2], who was made invulnerable excepting his eyes by eating a piece of pomegranate. This was the tree sacred to the sun-god which might not, as we have seen, be eaten at the Greek New Year's festival of the Thesmophoria, and it was the tree of the sun-god of Damascus, Hadad Rimmon, meaning the "hastening pomegranate" (*rimmon*), who was the visible solar form of the god Rām, Rā or Ragh, the sun-pillar, and his death and subsequent re-birth as the sun-pomegranate was yearly celebrated by the Jews at Megiddo[3]. In the Edomite genealogy of the ruling kings of the red race, in which Samleh (Samuel) of Masrekah, the vine-lands, the Phœnician Dionysos, Shaul (Saul), and Baal-hanan (David or Dodo), the son of Achbor the mouse, are his successors, he is the son of Be-dad or Ben-dad, the son of Dad or Dodo, the sun-god, and the successor of Husham the Temanite, whom I have identified

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[1] Mohl, *Livre des Rois*, Lōhr-asp, vol. iv. pp. 233—286.

[2] West, *Bundahish*, xxxi. 30; Darmesteter, *Zendavesta Farvardīn Yasht*, 102, Sacred Books of the East, vol. v. p. 130, xxiii. p. 207, note 1.

[3] Zechariah xii. 11.

(p. 525) with Khū-srav or Hushrava[1], so that he occupies the position assigned to Lōhr-asp in Persian history as Khū-srav's successor.

In the history of tree worship the pomegranate succeeded the almond-tree of the Jews, the tree worshipped by Jacob at the shrine of the almond-tree (Luz)[2], and it held a peculiarly prominent place in Zend ritual as the successor of the cypress-tree, for it was from it, the date-palm of this age, and the tamarind-tree that the twigs of the Baresma or rain-wand might be cut[3]. It was at the Darun or birth-ceremony that Zarathustra gave the infant Isfendyar the pomegranate which was to make him invulnerable, and Beschouten or Pēshyōtanu his brother the milk, which made him immortal[4]. Hence the sun-god of the pomegranate, the son of the dog (*spūn*), was the son of Gusht-asp or Vīstāspa, whose guardian star was Sirius the dog-star[5].

The second son of Kitāb-un was Beschouten, called in the Zendavesta and Bundahish Pēshyōtanu, meaning "he who pays with his own body[6]," the god who slays himself and rises again at the end of his year, and who was made immortal by the milk of heaven given him at his birth, that which, as we shall see, was consecrated in the first month of the Zend ritual year Ardi-behisht (April—May), at the New Year's festival Maidhyo Zaremaya, the milk giver, held from the 11th to the 15th of the month, and which, according to Alberuni, was originally held from the 11th to the 15th of Dai-Māh or Khūr-Māh (March—April)[1], that is to say at the end of March, when Parikshit began his year's race. He is also called Chitro-maino, Chitro-mīyān, and was king of India, whose army was led by Khūr-shed Chīhar, called in the Zendavesta Hvare-Chitra, both names meaning "sun-light." Khūr-shed and his brother Aūrva-tad-nar, the male god (*nar*) born from the Thigh (*ūru*), were sons of Zarathustra by his wife Aurij-bareda, widow of Mitrō-mīyān the moon-god[2]. Pēshyōtanu, whose army was led by the sun-god and the god born from the Thigh of the Great Bear, is shown by his name Chitro-mīyān to be either the eleventh or twenty-seventh of the Zend Nakshatra stars, corresponding with those of India, both of which are called Chitro-mīyān. Hence he was either the eleventh star δ Leonis, called in India Parva Phalguni or Arjuni, or the twenty-seventh γ Pegasi α Andromedæ, called Uttara Bhadrapada. As the spring-god of the solar year born in the month of the milk-giving festival (April—May) under Sirius, he was certainly the former star, which was, as we have seen, that of Arjuna bearing the banner of the ape with the lion's tail and ruling the month Phalgun or Arjuni (February—March), rather than the star in Pegasus, which was a guardian star of the eleven-months year.

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[1] Gen. xxxvi. 35, 36; Sayce, *Hibbert Lectures for* 1887, lect. i. pp. 62—66.

[2] Arnobius v. 6; Milani, *Studie e Materiale de Archaeologia e Numismatica*, part ii. p. 168, note 18.

[3] Darmesteter, *Zendavesta Vendīdād Fargard*, xix. 19, vol. iv. pp. 209—222, note 1.

[4] West, *Pahlavi Texts*, part v. introduction 42, Sacred Books of the East, vol. xlvii. p. xxiii.

[5] Span the dog is the Zend form of the Sanskrit Shvan, hence Isfendyar Spento-data is the son of the dog star Sirius, guardian star of his father, and of his father's central kingdom Hvani-ratha, the Sanskrit Shvan-i ratha, the chariot of the dog.

[6] Darmesteter, *Zendavesta Vendīdād*, Introduction, v. 19, Sacred Books of the East, vol. iv. p. xcvi.

As the son of Chitro, the star α Spica Virginis, the stellar name of his mother Kitāb-un, he was the son of the corn-mother, and hence he is the Persian equivalent of the twenty-third Jain Tīrthakara Pārsva, successor of Arishta-nēmi, the god of the eleven-months year, who was born and died when the moon at the end of Chitra (*Cheit*) (March—April), the month called Virgo (*Chitra*), and the beginning of Vīsākha (April—May), that sacred to Libra, was in conjunction with the sun of the latter months under which he began his year.

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[1] Sachau, Alberuni's *Chronology of Ancient Nations*, Of the Festivals of the months of the Persians, p. 212.

[2] Darmesteter, *Zendavesta Vīstāsp Yasht*, 4, *Farvardin Yasht*, 98; West, *Bundahish*, xxix. 5, xxxi. 29, xxxii. 5, *Bahman Yasht*, 25, Sacred Books of the East, vol. xxiii. pp. 329, 204, note 1, v. pp. 117, 137, 142, 143, note 1, 224.

Hence Pēshyōtanu, the son of the dog-star Sirius and Virgo's month March—April as the star δ Leonis, who gives up his body at the end of his year to resume it immediately, was the god of the age when the sun was in Leo at the vernal equinox, from 10,700 to 8200 B.C., and corresponds with the Indian god Parikshit, protected by Arjuna, god of February —March, who ran his year's course from the beginning of Cheit (March—April), the month sacred to the star Virgo, Pēshyōtanu's mother, and who was sacrificed at the end of the month as the god rising from the dead in April—May. This was the month in which Pēshyōtanu got the milk which made him immortal at the formal installation in it of the New Year's festival of Maidhyo-Zaremaya, which had first been fixed from the 11th to the 15th of Dai-māh or Khūr-mah (March—April).

Thus the series of years marked in the Chronology were those (1) of the sun-god in Leo in February—March, from 10,700 to 8200 B.C., (2) of the god of March—April, the month of Parikshit's race and of the beginning of the Buddha's Pentecostal feast under Gemini after his Vessantara birth from 8700 to 6700 B.C., and (3) of the god of April—May, from 6700 to 2500 B.C., when the Buddha became the pure sun-god who had lost with his hair all his human attributes; and this chronology, together with that of the Buddha's births when the sun was in Gemini, is, as we shall now see, repeated in the history of Zarathustra's enlightenment and enthronement as the divinely consecrated and historical expounder of the moral law of God and the founder of the national society, so organised in the Zoroastrian vision of the City of God as to make its precepts binding on all members of the nation, imbued in the inmost core of their hearts with unwavering reverence and love of God's law and hatred of sin.

These birth-stories and their traditional dates show a close connection between the great religious movements which spread over South-western Asia and India, when the invading sons of the wolf-god and the sun-god riding on the black horse of the eleven-months year conquered the southern countries ruled by earlier forms of social government based on the supremacy of the Headman of the cities and villages united in provinces, and by their assistant counsellors forming the original Indian Panchayats of five administrators and advisers. These new comers, who introduced the rule of kings superintending the subordinate administrators, were also the pioneers of a religious reformation based on the fundamental rule that each man and woman's chief duty was to perfect their moral nature. Under the earlier state organisation duty consisted in strict obedience to all rules of ceremonial ritual and social conduct laid down by the local authorities, but the religious teachers among the new conquerors added the further rule that it was the duty of all human beings to train themselves so as to make deviation from ordained moral precepts utterly abhorrent to them.

The earlier Jain teachers, the Hindu preaching priests, the Prashastri and the Zend Frashaostra, taught that the asceticism of fasting, self-mutilation and self-torture supplied the mental discipline necessary to make human beings instinctively obedient to the moral law. This was the doctrine of the Jain disciples of Arishta-nēmi, the priest-god of the eleven-months year of Kaous and of the beginning of Khū-srav's reign, when in the battle of the Turanian and Iranian eleven year-gods the latter, whose year was that of the fire of Adhar Gūshasp of Adhar (February — March), were victorious.

It was also the doctrine of the leaders of the age of the Mahosadha birth of the Buddha as sun-physician from about 12,500 B.C. to 10,700 B.C., when the sun was in Gemini in January—February, and of the age when Vega the Persian Gūdarz, the Vulture, was the Pole Star.

The systematic assertion of the duty of moral improvement became more generally acknowledged and more widely diffused in the age of the Jain Pārsva and the second stage of Khū-srav's reign, when he finally defeated the Turanians. It continued to prevail in the age of Lōhr-asp, the son of the Thigh, who instituted the new national fire of Ādar

Būrzin Mihar, succeeding that of Adhar Gūshasp of February—March. This was lighted at the vernal equinox as the year-fire of the year in which the first form of the New Year's Maidhyō-zare maya festival was held, from the 11th to 15th of Dai-Māh (March—April); and it coincided with the year of the Vessantara birth of the Buddha at the vernal equinox and the age extending from 10,700 to 8200 B.C., when the sun was in Leo at the vernal equinox.

This new national fire introduced the solar year of the next epoch succeeding that of the Vessantara birth, that from 8200 to 6700 B.C., the age of the rule of the sun-god born, like Parikshit, when the sun was in Gemini in February—March. This was the year of the sun-god born of the Thigh of this chapter, that of fifteen months each of twenty-four days and three eight-day weeks, which began at the vernal equinox in March—April. It was in it that during the reign of Gūsht-asp the stage of the national reformation introduced by Zarathustra's teaching began, and that similar progress was made in India during the period of the national awakening caused by the teaching of the Buddha in his Vessantara birth, when he had set forth to redeem mankind on his horse Kanthaka, the star Pegasus of the eleven-months year, whose death marked the beginning of his journey as the mendicant sun-god of this age[1].

It was also to this period that the traditional twenty-fourth Tīrthakara of the Jains Mahāvirā belonged, for he was the contemporary of the Vessantara Buddha. He was born on the 29th of Cheit (March—April), about 8200 B.C., when the sun was in Uttara Phalguna δ Leonis, that is at the end of Parikshit's sun-race[2]. It was also the age assigned in the history of the Buddha to the beginning of his forty-nine days' Pentecostal fast, and it is also that of the first missionary journey of Zarathustra, which started on the last day of Spendarmad (February—March), that is at the vernal equinox, to go to his first New Year's festival of Maidhyo-Zaremarya, or the milk-giver, beginning on the 11th of Ardibihisht (April—May).

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[1] Rhys Davids, *Buddhist Birth Stories*, The Nidānakathā, Death of Kanthaka, p. 87.

[2] Jacobi, *Jaina Sūtras*, *Kalpa Sūtra*, 96, Sacred Books of the East, vol. xxii. p. 251.

The whole series of historical religious changes thus began to culminate in the epoch of the rule of the sun-god born as the perfect and immortal Buddha, from about 6700 to 4500 B.C., when the sun was in Gemini in March—April. This was in Persian history the period of the rule of the never-dying Pēshyōtanu and of the Zoroastrian Vohumano God of good conscience, who was in the history of the Shah-nāmah Bahman, son of Isfendyar and successor of Gūsht-asp.

It was the age of the perfection of the Indian doctrine of the Soma sacrifice, which was originally the national feast of rice and millets, and which in the first stage in which it was celebrated by the northern invaders was mixed with the annual human sacrifice of the eldest son as the dying year-god which was almost universally offered during the cycle-year. The new ritual, while still holding in its teaching to the original rule that Vishnu and Prajāpati the year-gods are the sacrifice and that human sacrifice represents the dying year slain to raise from the dead its New Year son[1], developed itself into the final form of the Soma sacrifice, in which animals were offered instead of human sacrifices, and these offerings of living victims were put into a subordinate position to the main offering of the Try-āshera three mixings of Indra, which succeeded the Sautrā-mani sacrifice of the eleven-months year. There were those of Gavāshir, the mixing of milk (*gava*), Dadhyāshir, that of sour milk (*dadhi*), and Yavāshir of barley (*Yava*) with pure water taken from a running stream[2]. In offering these as libation to the five seasons the sacrificer and worshipper offered himself in body, soul, and spirit to God, and became through the continual offering of this mental sacrifice perfect and sinless like God[1]; and during the continuance of the sacrament milk was the only food taken by the sacrificer besides the sacramental offering. This ideal was attained through the three stages of (1) Asceticism and self-mortification, that of the early Jain morality reproduced in the doctrines of the Eastern Dervishes and the early Persian Shias, the Indian Yogas, Mussulman Faquirs in the ritual of the American Indians, who still celebrate the sacrificing festival of self-torture with rites almost identical with those of India, in the penances of Egyptian hermits and eastern and western monks and friars; (2) Obedience to the laws formed for the guidance of the men of the age of the Vessantara god and the Tusita heaven of wealth (*tuso*), the peaceful period of world-wide commercial intercourse between India and America *via* China and India, South-western Asia, Africa and Europe, which, as I have elsewhere shown and shall still further prove in the next chapter, preceded the northern invasion of the Gotho-Celts, who broke up its organisation and introduced the ages of international wars. This is the stage marked in Persian history by the consolidation of Zoroastrian doctrines which founded the great trading community of the Parsis. (3) The last stage was that of the complete change in human ideals produced by the aspiration after a new birth in the higher place of serving others instead of devoting one's attention solely to self, an ideal aimed at by the leaders of perfect Buddhism and Zoroastrianism but only fully worked out in Christianity.

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[1] Eggeling, *Shat. Brāh.*, i. 1, 1, 13, i. 1, 2, 13, i. 3, 2, 1, Sacred Books of the East, vol. xii. pp. 15, 78.

[2] Hillebrandt, *Vedische Mythologie*, pp. 209, R.G.V. 275, viii. 2—7.

The correctness of this conclusion that the religious systems of the Jains, Buddhists and Parsis were all part of a religious evolution developed in South-western Asia during a long series of ages of gradual progress is corroborated by the history in the Zād-sparam of the beginning of the final mission of Zarathustra, called Spitama the white (*spita*) teacher of the race of northern invaders, who had begun his career as the sun-bird, the sun-hawk Karshipta.

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[1] Eggeling, *Shat. Brāh.*, iii. 1, 2, 1, iii. 1, 4, 23, iii. 5, 3, 1, Sacred Books of the East, vol. xxvi. pp. 625, 626.

This great prophet expounder of the divine revelation, who was believed, like the Indian Buddha, to have passed through many previous births, began his last career of conquest on the day when he was thirty years old. This was on Anīrān, the last day of Spend-armad (February—March). On this day when the year festival of Hamashpat Maēdhya, held on the last days of February—March, was finished and the year ended, the young leader set forth on his journey to the place of the New Year's festival of Maidhyo-Zaremaya, held forty-five days after the year began. This interval of forty-five days between the time when he first started on his mission as the leading year-god to his actual consecration as the divinely inspired prophet, answers to the fifty days which intervened in the life of the Buddha between his Vessantara and his perfect birth.

On his journey his eyes, like those of Buddha in his sittings under the successive mother-trees, were opened by the vision of spiritual enlightenment, in which he saw Mēdyōmah, son of Arastāt, brother of his father Pūrūsh-aspa, leading all mankind to hear his testimony. The name of this first disciple is in the Zendavesta Maidhyō-maungha[1], meaning he of the month (*māonha*) of the Maidyhā or centre, the name given to Zarathustra's calendar. And the story of his vision is thus a statement that he foresaw the official establishment of the ritualistic festivals of his Maidhyā calendar consecrating his firmly established (*arāstan*) (Zend *rud*, Sanskrit *radh*, Pahlavi *arastar*[2]) creed.

He ended his journey to the shrine of his New Year's festival, at which he was to rise as the new and perfect sun-god, at the dawn of the day Dadvō-haran Mitro, the fifteenth day of Ardibehisht (April—May), and the last day of the new Maidhyō Zaremaya festival of the milk-giver celebrating the creation of heaven, originally constituted as that lasting from the eleventh to the fifteenth of Dai-Māh (March—April).

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[1] Darmesteter, *Zendavesta Farvardin Yasht*, 95, Sacred Books of the East, vol. xxiii. p. 203.

[2] Justi, *Worterbuch der Zend Sprache*, 5, v. Arastat.

The newly-risen and perfect sun-god of the New Year began his career by partaking of the Hōm sacrament, the Soma of Hindu ritual. He partook of this sacrament on the banks of the river Daitya, the Araxes, rising in Mount Ararat, where he was originally born as the sun-god child of the mother-tree. He then entered the baptismal bath of the Soma neophyte in the head waters of the mother-mountain, where both the Araxes and the Euphrates, the Zend goddess Ardvi Surā Anāhita, rise. After his baptism he was received by Vohūmano, the Holy Spirit, the God of good conscience, who led him to the heavenly mansions of the archangels ruling the four quarters of the heavens, the zenith and the nadir, the Zend form of the four archangels who gave the Buddha his begging-bowl representing the heavenly vault of night and day. He was then introduced to Ahura Mazda the Supreme God. Before him he went through the ordeal of the seven questionings regarding (1) the existence of the Supreme God, (2) of sacrificial life, (3) of the creating heat, (4) of metallic life, (5) of life grown from the nether springs of the south of the Asnavand mountain where Khū-srav established the Gūshasp fire[1], (6) of life engendered by the seas and the rivers, and (7) of that which is born from plants; thus discussing the secrets of the origin of life in the whole habitable earth and heaven in the six mansions of the world ruled by the Pole Star god.

Zarathustra then came to earth to undergo the thirty-three enquiries of the priests of Vīstāsp, called Kūvigs and Karaps, a number referring to the thirty-three lords of the ritual order of Zend theology, the thirty-three days of the month of the eleven-months year. He then began to disseminate the doctrines he had learnt from his heavenly instructors, teaching first that the marriage of near kinsfolk, which was customary during the ages of the rule of the merchant princes of the Indian Bhārata and of the Arabian Bani Hanifa, the righteous (*Hanifa*) sons of the date-palm-tree[1], was that best fitted to secure the progress of the race. He then went on to give his orders as to the five dispositions which were to be the test-marks of the priest-teachers of his doctrines and his ten instructions to their disciples. The priests were told that they must be (1) Innocent, that is sinless; (2) that they must make usefulness permeate every thought, word, and deed; (3) that they must learn and teach with true masterful insistence the doctrines taught them as true by the authorised authorities; (4) that they must maintain and observe steadfastly the ceremonial worship of the heavenly luminaries, the laws prescribing mental and bodily cleanliness, and also those which safeguard knowledge and property; (5) they must pray for and strive earnestly after steadfastness in the strict performance of all their duties.

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[1] Darmesteter, *Zendavesta Sīrōzah*, 9, Sacred Books of the East, vol. xxiii. p. 7, note 7.

Their pupils were called upon (1) to be careful to be of good repute; (2) to avoid evil repute; (3) to respect their teachers and not bring scandal on them by false reports of their doctrines; (4) to teach to others correctly what their teachers have taught them; (5) to establish laws rewarding the doers of good and punishing those who do evil; (6) to maintain righteousness in their houses; (7) to be friends with those who are good and to repent of their sins; (8) to banish all malice from their hearts and to be quick to repent; (9) to do all they could to advance religion and to maintain themselves in the dutiful observance of its teachings; (10) to obey all rulers and priestly authorities[2].

The Zoroastrian Church required that every one of its members should symbolically offer themselves as sacrifices in the rigid observance of its moral and ceremonial laws and the maintenance of the festivals ordained by "the thirty-three lords of the ritual order," who were in the Buddhist code the thirty-three gods of the Tavatimsa heaven of the thirty-three who, with Sakko at their head, breathed life into the bowl of heavenly food which gave enlightenment to the Buddha when sitting under the Nigrodha Banyan-tree worshipped by the star-goddess Su-jātā. These thirty-three gods, whose worship dates from the eleven-months year, were in Zend ritual the guardians as measurers of time of the Hāvani or Soma mortar, in which the sap of life was ground out of the mother-plant to nourish and sustain on earth in their severally ordained stages the lives brought into existence each year by the help of the generating rain stored in the vegetable parent of life[1]. They were the spokes of the wheel of the revolving months which made the creating pestle go round in the mortar.

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[1] Hewitt, *History and Chronology of the Myth-Making Age*, chap. ix. sect. c, Indian history of the epoch following the eighteen-months year as told in the Mahābhārata, pp. 581—585.

[2] West, *Pahlavi Texts*, part v. Selections of Zadsparan, chaps. xxi.—xxiv., Sacred Books of the East, vol. xlvii. pp. 154—170.

In Zend belief the whole adult population, both male and female, who wore the sacred Kūsti or girdle of seventy-two strings denoting the seventy-two five-days weeks of the year, were included in the ritualistic circle of the votaries of these gods, but in the Indian ritual of the Hindu twice-born castes the comprehensive law of the Zends is narrowed to the male wearers of the three stranded cord denoting the three seasons of Orion's year. The later Buddhistic Church, while it included all classes without distinction of rank or sex, limited its numbers to those who had joined the Sanga or community of male and female mendicant teachers who had forsaken worldly concerns to devote themselves to purely religious duties. In a word, the Buddhist Sanga were the Zend teachers whose pupils were by the Buddhists relegated to a lower grade, while in the Zend ideal state both teachers and those they taught were equal members of the national community. The religious teachings of these two systems were so framed as to lead each member along the path of the holy observance of duty sketched in the precepts of Zarathustra and in the Eightfold Noble Path of the Buddha, he strait and narrow way leading to a never dying life of active right-thinking and doing continued through the successive existences assigned to purified souls.

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[1] Mills, *Zendavesta*, part iii. Yashna, i. 10, Sacred Books of the East, vol. xxxi. p. 198.

The yearly recurring stages of the Zoroastrian path of Yasna, or sacrifice, was marked by the six Gahanbars, or holy festivals, each lasting for the five days of the week of the primitive wearers of the holy Kūsti. They were called (1) Maidhyō-Zaremaya, the milk-giver, the festival of the creation of heaven, the golden green (*Zarema*) sky and earth, from the 11th to the 15th of Ardi-behisht (April—May). (2) Maidhyō-shema, the giver of pasture to the earth (*shema*), the creator of the parent-grass sown and nourished by the waters of the rainy season from the 11th to the 15th of Tīr (June—July). (3) Paitishahya, the lord (*paiti*, Hind. *Pati*) of corn, the creator of the seed of life, from the 26th to the 30th of Shahrevar (August—September). (4) Ayāthrima, the breeding or rutting season, the creation of plants, from the 26th to the 30th of Mihr (September—October). (5) Maidhyāirya, the cold season of the birth of the kine, from the 11th to the 15th of Bahman (January—February). (6) Hamash-pat maedhya, the birth of men, the special time for ritual duties, from the 26th to the 30th of Spend-armad (February—March)[1]. This last festival is said in the Farvardīn Yasht to last for ten days, and Darmesteter in a note says that it lasted for the last ten days of the year, from the 10th to the 20th of March, and was spent in banquets and ceremonies to the memory of the dead. The last five days were the five complimentary days completing the year of 365 days[2].

A survey of these festivals shows clearly that the original series was one of four festivals held at the solstices and equinoxes beginning with Maidhy-āirya, the birth of the kine, after the twelve days' rest of the re-rising sun-god, the deer-sun-god of Orion's year, who after his death at the winter solstice began twelve days after to be the sun-god of the new year at the Ploughing-festival, our Epiphany. (2) Maidhyō-Zaremaya, which was originally, as we have seen, the festival of the vernal equinox, the first stage in the yearly conquests of the re-risen sun-god. (3) Maidhyo-shema, the festival of the summer solstice, that of the conquering sun-god who then began his decline. It answers to the Rath-jatra, or marriage procession of Krishna and Subhadrā in India, and the wedding of Shem-i-ramot and Ninus (Orion) at Babylon, when the sinking Orion is buried on the second day of the five days' festival. (4) Ayāthrima, the festival of the autumnal equinox of the sun-god then born as the ram-sun of the cycle-year.

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[1] Justi, *Wörterbuch der Zend Sprache Gahanbar*; Mills, *Zendavesta*, part iii. Yasna, i. 9, 10, Sacred Books of the East, vol. xxxi. pp. 198, 199.

[2] Darmesteter, *Zendavesta Farvardīn Yasht*, Sacred Books of the East, vol. xxiii. p. 192.

Of the two other festivals, the Hamashpat-maēdhya of February-March was the original New Year's festival of the yellow ploughing-races held at successive dates from the beginning of January—February, when in the Zoroastrian calendar that of Maidhy-āirya was held. It was the new-year month of the Indian yellow races, sons of the mother Māghā, after whom the month Māgh (January—February) was called, and it was in Greece the festival of Gamelion, the marriage-month January—February, when Zeus and Here were married. It was postponed by the red races who in India began their year with the Hūli festival of the new moon of Phalgun (February—March), the origin of our carnival; and this was the month of the Jewish Purim, held on the 13th day of the month Adar[1] (February—March), preceding Nisan (March—April), the first month of the Jewish year of the Passover beginning with the vernal equinox. The Jewish Purim was a New Year's festival of the year before the Passover year, beginning with the vernal equinox, and commemorated the slaying by the sun-god Marduk of Haman and his ten sons, the gods of the eleven-months year. The mid-year festival of the year beginning in February-March was in India that of the birth of Krishna and Su-bhadra in August—September, and this was in the Zoroastrian calendar the birth-festival of Paiti-shahiya, of the lord (*pati*) of corn, held from the 26th to the 30th of August—September.

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[1] Esther viii. 12.

That the Hamash-pat-maēdhya was a later addition to the original Zend ritual is proved by its being that of the present feast of the dead, which was originally held (p. 125, note 1) by the fire-worshippers at the summer solstice at the beginning of Farvardīn (June—July), and it was for this festival that the Farvardīn Yasht commemorating all the national historical heroes was composed. And this earlier festival was also a representative of the first of these national commemorations of the dead, held on the last day of the old year, and the first two beginning the Pleiades year of October—November.

Thus the whole series of Zoroastrian festivals furnishes a bird's-eye view of the history of ages beginning with the first measurement of annual time by five-day weeks and extending its purview over the age of the cycle-year, from about 14,700 to 12,500 B.C., the eleven-months year succeeding it followed by the fifteen-months year of the sun-god born of the Thigh of this Chapter, and thence down to the time when Zarathustra and his successors perfected the system of national instruction and guidance which was the rule of life of the earlier Parsi nation from 6700 to 4500 B.C.

The visible sacrifice offered at the festivals, and especially at the New Year's festival of Zarathustra's year, was traditionally that offered in the Ariyana Va-ējō by the river Dāitya, the ancestral home of the first founders of the ritual and brotherhood of the fire-worshippers who traced their descent to this land dominated by Mount Ararat. It is described as the sacrifice of "Haoma and meat, with the baresma, with the wisdom of the tongue, with holy spells, with the speech, with the deeds, with the libations and the rightly spoken words." Like all the sacrifices of primitive ritual its ceremonies told its history and a great part of that of the nation.

As in the Hindu Soma sacrifice, the first offering was the Haoma or sap of the parent plant pressed out in the Hāvani or mortar by the pestle. This plant, originally the Indian rice, was succeeded by the later barley. I have not been able to find out certainly which was the original Haoma plant in the ritual of the early fire-worshippers, but the addition of meat offered with it in the official ritual shows that the sacrifice was probably very similar to the Sautrāmani sacrifice of the Indian eleven-months year, when thirty-three libations of gravy obtained from the sacrifice of the Soma animal victims were poured into the Soma liquid made of Kusha-grass, fermented Baer (*zizyphus jujube*), fruit, spices, parched rice, malted barley, millets and milk.

The Zoroastrian baresma, the priest's magic rain-wand, differed from the Hindu Prastara first made of Kusha and afterwards of Ashva-vala horse-tail sugar-cane grass (*Saccharum spontaneum*), in being made of twigs of the later parent sun-trees, the pomegranate, the date-palm and tamarind.

The spells were those used to drive off evil spirits, like those with which Haya-griva, the black horse of the eleven-months year, was driven away in the ritual of the Buddhist Soma sacrifice of millet-beer and pills made of flour, sugar, and butter.

The wisdom of the tongue, the speech and the rightly-spoken words, refer to the ritualistic invocations and chants prescribed in the rules for the conduct of the sacrifice, and the libations are the cups poured out to the year-lords to whom libations were ordered to be made in the Yasna ritual. These were in India offered to the gods ruling the year-months and began with the cups of the three seasons made by the Ribhus.

We must now return from this long account of the history of the rise of the religion claiming to be a revelation made by God to Zarathustra to the narrative in the Shah-nāmah of the national adopter of this creed.

Gusht-asp, in celebrating his acceptance of these doctrines as the divine word of God, acknowledged his descent as the son of the tree by planting in front of the fire-temple a cypress-tree, the mother-tree of Zarathustra which came down from heaven; and as the tree grew he, like the king of the woodland Volsungs in the story of Sigurd, built round it the foundations of a palace of stone overlaid with gold, and in building it neither water nor clay was used, so that, as in Cyclopean architecture, the stones were fitted together without mortar[1].

He then acting on Zarathustra's advice refused tribute to Ardjasp, the Arejataspa of the Zendavesta, ruler of the Hvyaonas or Chionitæ dwelling near the river Daitya[2], and the latter name identifies these people with the worshippers of the Semitic pillar Chiun. He is called in the Shah-nāmah king of the Turks and Chinese, and is in the history of Gusht-asp the reproduction of the Turanian Afrāsiāb of the days of Kaous and Khū-srav.

Ardjasp threatened to invade Irān when Gusht-asp refused to pay him tribute, and when a second letter of refusal, written at Balkh by Zarir or Zairi and Isfendiyar, Gusht-asp's brother and son, was sent he assembled his invading army. Before the contending forces met in battle Jāmāspa, Gusht-asp's Prime-Minister, told him that Zairi would be killed in the first battle by an arrow shot from an ambush by the Turkish archer Bidirefsh, and that Isfendiyar would defeat the Turks. In the battle the first six champions sent forth by Gusht-asp mounted on his black horse Bahzad, the Striker (*bahz*), with the same name as that of Shyāv-arshan and Khū-srav, (1) Ardeshir, his son, (2) Ormuzd, (3) Schidash, (4) Gulrami, son of Jāmāspa, (5) Nestūr, son of Zarir, and (6) Zarir himself, were all slain. Zarir was struck in the back by the poisoned arrow of Bidirefsh as Sigurd was struck by Hagen the winter-god, and Bidirefsh carried off the banner of Kaweh. Gusht-asp when he heard the news wished to take the command of the army mounted not on his black horse Bahzad but on Gul-gūn, Lōhr-asp's chestnut charger, an incident showing the change from the earlier worship of the star-gods of night to that of the sun-horse of the rising sun of day. But Jāmāspa advised Gusht-asp not to fight himself but to proclaim that whoever avenged Zairi's death would be rewarded with the hand of his daughter Homai, the Haoma goddess. The task was undertaken by Isfendiyar, who as the seventh champion, the conquering sun of the Great Bear superseding the six who had been defeated, placed himself with his five brethren in the centre of the army. Gusht-asp gave his black horse Bahzad, his armour and helmet to Nestūr, son of Zairi, who was said to have been slain with his father, but now appears as his father's avenger who was to be set aside by Isfendiyar. For when Nestūr attacked Bidirefsh, his father's slayer, who now wore the arms of Zarir as Hector did those of Patroclus in the Iliad, and bore the banner of Kaweh, Isfendiyar intervened in the combat, slew Bidirefsh with his sword, recovered Zarir's armour and the national standard, and put to flight Ardjasp and all the Turks.

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[1] Mohl, *Livre des Rois*, vol. iv. Gusht-asp, pp. 200—203.

[2] Darmesteter, *Zendavesta Ābān Yasht*, 109, *Gōs Yasht*, 29, 31; Sacred Books of the East, vol. xxiii. pp. 79, note 4, 117, note 6.

Gusht-asp on his return to Balkh as the victorious sun-god married Isfendiyar to his sister Homai, the goddess of the cypress-tree (*Hom*) and of the Haoma sacrifice, a name also borne by the wife of Bahman, Isfendiyar's son, and sent Isfendiyar on a travelling mission through the empire to proclaim Zarathustra's doctrines. During his absence Gurezin calumniated him to his father as a traitor, and Gusht-asp sent Jāmāspa to summon him to his presence. When he came his father ordered him to be put in chains, and this imprisonment of the sun-god betokened, like that of Bijen, the end of the year he ruled.

It took place we are told when the sun was in the constellation of Sagittarius the archer, the same as that in which it was in the year when Gusht-asp conquered for the Emperor of Rūm the Khazar kingdom of Ilias, and as Jāmāspa brought him to be imprisoned it is one of the years beginning when the sun was in Gemini, Jāmāspa's constellation. The year of the conversion of mankind by Zarathustra, whose royal agent was Isfendiyar, and that of the Buddha's birth in the Tusita heaven of wealth (*tuso*), to undertake the same mission was, as we have seen, that beginning when the sun was in February—March, when the sun was in Gemini from about 8700 to 6700 B.C.; and the mid month of this year, August—September, which is, as we have seen, treated as a new-year month, was that in which the sun was in Sagittarius, and it was the month consecrated by Zarathustra in the festival of Paitishahiya, held on its last five days immediately before the autumnal equinox. It was in this year apparently that Isfendiyar was thrown into prison and made the dead sun of winter, for we are told in the Shah-nāmah that when Ardjasp learned that the moon had left the sign of Sagittarius the archer, and when Isfendiyar the ruler of the year was no longer able to oppose him, he again invaded Irān, took Balkh and slew Lōhr-asp and Zarathustra. Isfendiyar by his temporary death was thus freed from the bonds of his former year's course, and was free to begin in his successor a new year as the new and perfect Buddha made spiritual ruler of heaven and earth.

Gusht-asp fled before the armies of the god of the North and took refuge in a fortified mountain, whither he summoned Jāmāspa, the stars Gemini ruling his destiny, and sent him to release Isfendiyar out of prison. He went thither and told Isfendiyar what had happened, and how his two wives Homai and Beh Āfrīd, the creating (*āfrīd*) mother, had been taken prisoners by the Turks. The new sun-god aroused from the torpor of death by this news, regained his former might, broke the chains which bound him and re-clothed himself in the armour of the sun-god. He issued forth as the leader of the new year, preceded by Jāmāspa, the constellation Gemini, in which he rose, and accompanied by his sons Nūsh-ādar[1], the sun-god of the water of immortality (*nūsh*), and Bahman, the Zoroastrian god of Good Conscience Vohūmano, his successor.

This new sun of a new year rising in Gemini at the vernal equinox, the sun of March—April, made his way through the army of the Turks to the mountain where Gusht-asp was imprisoned. He thence, accompanied by Gusht-asp, encountered the army of Ardjasp, who had made Kargasur, the vulture (*kargas*) Pole Star god, his commander-in-chief. He completely routed the enemy, put Ardjasp to flight and captured Kargasur with his lasso. He made him his slave, and took him as his guide through the seven stations he had to traverse before he reached the Castle of Brass, the Turning Castle of the Pole Star god, whither Ardjasp had retreated.

The march through the seven stations is a variant from that of Rustum and the Mexican twins, and Isfendiyar's guide Kargasur, the vulture, the deposed Pole Star god who had fallen from power when the vulture constellation Lyra was no longer the apex of heaven, is the counterpart of Aulad the gardener of the star-garden of God, who showed Rustum the way to the cave of the White Div. Isfendiyar when departing on his adventurous journey left Pēshyōtanu his younger brother in command of his army which followed him. He arrayed in his armour and mounted on his black horse began by attacking as the first foes he was destined to slay two horned wolves. He slew them with his arrows, and this story is a variant of the wolf of the East, the god of spring slain by the Mexican twins[1], and of the horned wolf which Gusht-asp slew. His second task was the slaying of two lions, answering to the slaying of the cougar of the North by the Mexican twins[2]. In his third task he killed the dragon, the second victim of Gusht-asp, and in this contest he mounted the car of the sun-god of the summer solstice armed on all sides with swords, the sun's rays, and drawn by two horses. In this car he made his way through the heavens as the Mexican twins went up the Bridge of the Milky Way to meet the cougar tiger of the North. In Isfendiyar's story he and his chariot were swallowed by the dragon, the constellation Draco which ruled the year of Orion, but when the dragon vomited him out of his mouth he slew him and fell senseless for a time, but recovered at last as the rising sun of the summer solstice fighting his way to the North.

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[1] Nūsh, besides meaning the water of immortality, means also the sixth day of the month consecrated in Zend ritual to Spenta Armaiti, the consecrating god of the sacrifice (Darmesteter, *Zendavesta Vendīdād*, preface, *Sīrōzah*, i. 5, Sacred Books of the East, vol. iv. p. lxix., xxiii. p. 5). This is the Vedic goddess Aramati, who is present at the morning and evening sacrifice with Brihaspati, the Pole Star god, Indra, Mitra, Varuna, &c., and over whom the streams of Soma flow from the pressing-stone, Rig. x. 69, 15, x. 92, 415. She is called a maiden, the sun-maiden of morning and evening sacrifice, the morning and evening star, Rig. vii. 1, 6. It was she who in her male form accompanies the new sun-god of righteousness with his successor the god of Good Conscience.

His fourth task, the slaying the female magician, the witch goddess of the Nadir slain by the Mexican twins, was similar to Rustum's fourth task, but in Isfendiyar's adventure the details of the combat are essentially different from the parallel contests of his two predecessors, and mark the age recording the symbolic life of Isfendiyar as that of the revolt against the Bacchic revels of the bisexual gods. He went to meet his female enemy not armed as a warrior but arrayed in festive garments, like the young Dionysos, with a golden cup in one hand and a lyre in the other, singing love-songs to its accompaniment. She came to him as a lovely young woman, to whom he gave a draught of the wine in his cup, and then threw round her neck a steel chain given him by Zarathustra and forged in heaven, the chain of necessity binding the creating-mother of the South as a slave to the sun-god of righteousness. She when thus chained and wedded to the sun-god became first a lioness and then a grey-haired old woman, like Thetis, the mud (*thith*) mother, who when embraced by her sun-husband Peleus became successively a lioness, a dragon, fire and water, former symbols of the creating year-gods of moon, star, fire and water worship[1]. Isfendiyar slew her in her last form of a hag.

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[1] Hewitt, *Ruling Races of Prehistoric Times*, vol. ii. essay ix. p. 267.

[2] Ibid., p. 268.

Another variant form of this story is that of the battle fought by Cu-chulainn, after he became a bearded warrior, with Lōch mac Mofebis, a Celtic form of Ardjasp. During their fights at the ford of the sun-god the Morrigu, the southern witch of the sea (*muir*), came in the form of a heifer, the Hindu red-star-goddess Rohinī Aldebarān, to entangle the sun-god in a chain uniting the fifty heifers or star-cows which followed her. He put out her eyes, and thus deprived her of her leading place as Queen of the Pleiades. She then appeared as an eel-god, the constellation Draco, who twisted herself round his legs and thus caused him to be wounded by Lōch, and he again wounded him, when the Morrigu became a grey wolf bitch whom he slew. After this victory he killed Lōch with his Gaibolga, the thunderbolt, the Great Bear arrow of the sun-god[2]. In his fifth task Isfendiyar, mounted on the sun-chariot whence he had slain the dragon, attacked the Simurgh or moon (*sin*) bird (*murgh*), the nurse of Zal Rustum's father, who dwelt on a rock with two young ones. She cut off her wings against the swords round his chariot, and Isfendiyar issuing from it cut her in pieces with his sword. This is a variant form of the slaughter by the Mexican Twins of the eagles and their offspring on the top of the world's tree[3].

The sixth task was the passing through the snowy descent leading to the water surrounding the Brazen Castle of

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[1] Hewitt, *Ruling Races of Prehistoric Times*, vol. i. essay vi. p. 530.

[2] Hall, *The Cu-chullin Saga*, pp. 165—167.

[3] Hewitt, *Ruling Races of Prehistoric Times*, vol. ii. essay ix. pp. 268—270.

Ardjasp. The ford across the water was shown by Kargasur, who was relieved of his chains, but he was afterwards slain by Isfendiyar when angered by the curses he uttered against him.

Isfendiyar having now reached the Brazen Castle of the Pole Star captured it by a stratagem like that employed by Rustum when he took the castle of the Pole Star god on Mount Sipend. He disguised himself as a merchant and took into the castle, when he was allowed to enter it, one hundred and sixty men hidden, like the Greeks in the wooden horse at Troy, in the wares loaded on his camels. He made his entry at the summer solstice, as we are told in the Shahnāmah, and thus announced himself as the victorious sun-god conquering at mid-summer the winter-god whom he had hunted from South to North. He was recognised by his two wives Homai and Beh Āfrid, and royally entertained by Ardjasp. He allowed him to light a fire on the terrace, the year-fire of the conquering sun-god, as a signal to Pēshyōtanu, who brought up his army to assault the castle under the banner of a star-leopard, the black flag of night, and Ardjasp went out to meet him. Isfendiyar inside the castle prepared his hundred and sixty warriors for the battle and put on his armour. He broke down the gates of Ardjasp's stronghold, set free his two sister-wives, and slew Ardjasp. He then pursued his army led by his son Kehrem, defeated it and killed their leader.

After he had burnt down the castle of the Pole Star god he returned to Gusht-asp and claimed from him the fulfilment of his promise that after Ardjasp had been conquered he would resign to him the empire of the world. Gusht-asp, by Jāmāspa's advice, who told him that it was written in the Book of Destiny that Rustum would slay Isfendiyar in Seistan, said he would make him ruler of the world when he brought Rustum before him in chains with his brother Zawāreh, the old (*Hūzvāris*) twin, and his son Faramōrz.

He set out for Seistan with his army led by Pēshyōtanu, and on reaching the banks of the Helmend, the Kushika mother-river, he sent his son Bahman, the Zoroastrian god Vohūmano, mounted on his black horse, to Rustum to demand his submission and to promise him that if he went with him in chains to Gusht-asp he would sue for his pardon and release.

Soon after he crossed the Helmend Bahman met Zal, Rustum's father, who gave him a guide to take him where Rustum was hunting with Zawāreh and Faramōrz. When he came to the spot, a valley under a mountain, he saw Rustum as a tree-god of the age of the sun-ass sitting with a tree trunk in his hand on which a wild ass was spitted. He rolled down a large rock on him, but Rustum caught it with his foot and kicked it away like a football.

When Bahman came down to meet Rustum the latter asked his name and rank, and when Bahman told him he entertained him with wild-ass meat and wine; Bahman ate and drank far less than Rustum, who ate a wild ass at every meal. Rustum on hearing the message Bahman brought agreed willingly to go to Gusht-asp's court, but refused to go in chains, and hoped that Isfendiyar would come and pay him a visit before they set out together. He sent Zawāreh to Zal and his mother Rūdabā, to bid them prepare to receive Isfendiyar, and he himself went unarmed with Bahman to the banks of the Helmend, Rustum remaining on his side of the river while Bahman crossed it to go to his father's camp. Isfendiyar when he heard of Rustum's arrival went on his black horse to meet him. Rustum crossed the river on Raksh, dismounted and saluted Isfendiyar when he came up to him. Isfendiyar also dismounted, and Rustum greeting him as a worthy descendant of Shyāvarshan begged him to stay some days with him, but told him that he would not submit to be chained. Isfendiyar said he would not chain him if it were not that by doing so he would disobey Gusht-asp's orders, and that if Rustum refused to be chained he would be obliged to fight him, and that he could not do this after he had eaten with him. He suggested that he and Rustum should drink together that evening and think over the matter. Rustum said that he would come and dine with him when he had taken off his hunting-dress and changed his clothes.

When Isfendiyar came back to his tent Pēshyōtanu advised him not to use force to Rustum, but he said he must obey his father; and he then ordered dinner to be served, but did not send to Rustum to ask him to partake of it. Rustum waited for Isfendiyar's messenger in his palace, but when he did not come he mounted Raksh in anger and rode to Isfendiyar's tent to ask for an explanation of his conduct. Isfendiyar came out to meet him, and said the heat was so great he did not wish to expose him to it by sending to ask him to come to dinner, but that he meant to ride over himself after dinner and offer his excuses, but now that Rustum was come he begged him to sit and drink with him for a short time. When Rustum consented, he offered him first a place on his left and then on his right hand, and when Rustum refused them both as not suited to his dignity he gave him a throne opposite his own. Isfendiyar in the conversation that followed apparently tried in every way to increase Rustum's anger. He derided his claims to supremacy and exalted his own; and both in their several speeches in the Shah-nāmah spoke like the rival Greek and Trojan warriors in the Iliad, and insisted on their own family and exploits being superior to those of his adversary. The interview ended by Isfendiyar refusing to visit Rustum, and by his challenging him, if he refused submission, to fight the next morning. Rustum accepted his challenge, saying he would come alone. When Rustum went away Pēshyōtanu, tried to induce Isfendiyar not to fight, and Zawāreh also tried to prevent Rustum from accepting the challenge. But Isfendiyar said that he must obey the king's orders, and Rustum said that he was bound to fight but would only lift Isfendiyar from his saddle and carry him off, but would not hurt him. Rustum ordered Zawāreh to bring out his arms, his club, his lasso and his impenetrable leopard-skin armour, which he had not worn since he last fought by the side of Khū-srav. He set forth on his star-spotted horse Raksh to meet the invincible

Isfendiyar on a black horse, bearing a club, a lasso and a lance like that called Vāsavi, the piercer of the clouds, the rain-maker, which Indra gave Karna, the horned moon-god of the thirteen-months year, in exchange for his impenetrable armour and lunar earrings.

While they were fighting Zawāreh crossed the Helmend with his army, contrary to the agreement made by Rustum that no one should fight on his side except himself. Zawāreh and Faramōrz attacked the Iranians and slew Nūsh-adar and Mihri-adar, sons of Isfendiyar. Bahman went to his father to complain of this treacherous conduct, and though Rustum declared that Zawāreh and Faramōrz had disobeyed his orders and that he would bring them to Isfendiyar to be punished, Isfendiyar began again to attack him with redoubled fury. They now began to fight with bows and arrows, and Isfendiyar's arrows, like Indra's Vāsavi lance, which could pierce even the impenetrable armour of the gods, were so powerful that they pierced Rustum's leopard-skin armour and wounded both him and Raksh, while Rustum's arrows shot from the bow of Djāj, the jungle-hen, had no effect on Isfendiyar's invulnerable body.

At last Rustum dismounted from Raksh and went to the top of the Pole Star mountain, whither Zawāreh came to him. He sent him to Zal to get some cure for his wounds, and asked Isfendiyar for an armistice for the night now near at hand, and went back to his palace. He told Zal Zawāreh and his mother Rūdabā that he was powerless against Isfendiyar, whose body was invulnerable, and whom he could not lift out of his saddle as he had intended to do. They sent for the Simurgh to advise them by burning the feather she had given Zal, the way by which she told him to call her. The moon-bird came and healed Rustum's and Raksh's wounds, and told him that Isfendiyar could only be slain by an arrow made of a Tamarisk tree (*Tamarix Indica*), the Indian Jhao or bastard wild cypress growing in the sandy beds of rivers and river deltas near the sea, the Hōm-tree whence Zarathustra was born.

The Simurgh sent Rustum mounted on his flying horse Raksh to the sea-shore of the delta of the Indus to find the right Tamarisk-tree, the world's central Hōm-tree whose top reached the stars; and he also told him that Isfendiyar's slayer was doomed to misfortune both in this and the next world. He cut a straight shaft from the tree, which, after steeping it in wine, he was to shoot into Isfendiyar's eyes, his only vulnerable point. He was to take care not to shoot the arrow when angry, for then it would not be fatal.

On returning to the field of battle he besought Isfendiyar to make peace and not to insist on putting him in chains, but when he found his prayers fruitless he shot the fatal arrow into his eyes and Isfendiyar fell senseless from his horse. He thus became, like the Buddha after he had torn out all his hair, the god without human form or human eyes, the unseen spirit who diffused goodness and religious zeal through the world by his spiritual power, embodied in Bahman, Isfendiyar's successor, who was only a name for the invisible Tāo god.

Bahman and Pēshyōtanu came to Isfendiyar, and Rustum told them how much his victory grieved him, as it was won not by superiority in strength or skill in fighting but by the agency of ordained destiny. Isfendiyar in reply told him that it was not he who had killed him but the orders of Gusht-asp, who had wished to put him out of the way as a claimant for the throne, and when dying he asked Rustum to be guardian to and to keep with him his son Bahman, bringing him up as he had formerly educated Shyāv-arshan. Rustum consented to do as he asked, in spite of Zawāreh's opposition, who prophesied the young god would bring ruin to Seistan and his guardians. Pēshyōtanu leaving Bahman in Seistan brought Isfendiyar's body to Gusht-asp, and openly accused him and Jāmāspa of his murder, thus announcing the end of the rule of the stars Gemini and introducing a new era, in which the sun would begin the year in a new constellation, which was to be Taurus.

The last entry of the sun into the year's circle through the stars Gemini was to be that of the return of Bahman from Seistan, whence he was summoned by Gusht-asp and Jāmāspa when he had come to years of discretion and had been thoroughly trained by Rustum.

It was after Bahman's return to Irān that the death-sentence passed on Rustum as Isfendiyar's slayer was executed. It was carried out by his half-brother Sheg-ad, the son of Zal by another wife than Rūdabā. He was the personification of the angel of death called Sēj in the Bundahish, who is driven away by the Sag-dīd, the four-eyed dog with yellow ears, the four stars of the four quarters of the heavens headed by Sirius the dog-star. This is symbolised by the dog which accompanies all Parsi funerals, and by his presence delivers the corpse from being a source of pollution, and enables those who carry it to cleanse themselves by thirty washings[1].

When Sheg-ad was born the astrologers said he was destined to destroy Seistan and to end the rule of the descendants of Sām, the rainbow-god. His father sent him to the son of Mihir, king of Kabul, Rūdabā's brother, with whom he conspired when he grew up to destroy Rustum. He proposed to do this by covering a game park which Rustum was to be invited to visit with hidden trenches filled with spears and swords with their points upwards. He then, under the pretence of a quarrel with the king of Kabul, came to Seistan and told Rustum that the king had dismissed him as being of ignoble birth, and that he declared he owed no allegiance to Rustum. The latter said he would take an army to Kabul to punish the king, but Sheg-ad said Zawāreh and a hundred knights would be quite enough.

While Sheg-ad was with Rustum the king of Kabul had dug the proposed hidden trenches in the hunting-ground to which Rustum was to be invited, and when Rustum came with Zawāreh and Sheg-ad he received him with humble obeisance, and spoke of the quantity of game in the preserves to which he would take him. Rustum was completely deceived, and as soon as he reached the hunting-ground began to gallop over it, and almost immediately Raksh fell into a trench and was torn to pieces by the swords and spears while Rustum was mortally wounded. He succeeded in crawling out of the trench and denounced Sheg-ad and the king as his murderers. He begged Sheg-ad to give him his bow and his arrows so that he could defend himself against lions if they attacked him. When Sheg-ad gave him the bow Rustum fitted an arrow to the string. Sheg-ad fearing he was going to shoot him hid himself behind a tree, but Rustum's arrow went through the tree into Sheg-ad's body, who fell dead, and thus Rustum, the elephant-cloud-god who measured the year by the circuits of the Great Bear and slew its year-god with its pointed arrows, when his career was ended shot his last arrow, and then he and all his star followers were deposed from power and could no longer find their way through the stars, but had to retire from the rule of the year and give place to the new sun-god.

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[1] West, *Bundahish*, xxviii. 26; Darmesteter, *Zendavesta Vendīdād*, Introduction, v. 3; *Fargard*, viii. 16—18, 98, Sacred Books of the East, vol. v. p. 110, iv. pp. lxxxvi., 97, 98, 117.

Only one of Zawārch's band of the hundred star-knights remained alive to bring the news to Zal, who sent Faramōrz to bring back the bodies for burial, and after the funeral he slew the king of Kabul.

When Rustum died, Gusht-asp, according to the Shahnāmah, died also, after resigning the throne to Bahman or Vohūmano and his chief lieutenant Pēshyōtanu. After ascending the throne Bahman led an army into Seistan to avenge the death of Isfendiyar and his two sons Nūsh-adar and Nūsh-zad, and to punish Faramōrz for attacking Kabul and slaying the king. Zal in excuse said it was fate and not Rustum and his family which caused Isfendiyar's death, but Bahman put him in chains and attacked Faramōrz's army and slew him. He then made Pēshyōtanu governor of Seistan and India and released Zal, the old king, who first measured the year by months[1].

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[1] Mohl, *Livre des Rois*, vol. iv. Gusht-asp, pp. 451—488, vol. v. Bahman, 1—11.

It is here that the myth-making age of Persian history ends with the death of the year-gods of the epoch when national history was told in myths by the authorities entrusted with the duty, who were obliged by a universally observed custom to make the gods who ruled the year and measured time the heroes of their narratives, and who appeared in their stories as living human beings. These gods were in the part of the Shah-nāmah history telling the story of Rustum, Rustum himself and the kings who ruled during his supremacy. His history begins with that of his grandfather Sām, the rainbow-god who sent the life-giving rain, the Indian Krishānu, the drawer of the bow of heaven, of his father Zal, the grey-haired year-making god nursed by the Sin-murgh or moon (*sin*) bird (*murgh*), and of his mother Rūdabā, daughter of Mihr-ab, the central (*mihr*) Pole Star god, and Sin-dokht, the daughter (*dokht*) of the moon. This mother was, like Sām, an Indian god, the cypress-tree or plant-mother of the sons of the rivers (*rūd*), whose twin sons were Rūd-astam, the branch growing upwards from her side as the parent of creating seed, and the root Zawāreh or Hūzvāris, the old (*hūzvāri*) Soma whence the young tree drew its life and became the parent of all living things, including the sun, which also as a branch grew from the heaven-reaching top of the tree. These twin parents of life, the branch and the root, drew their origin from a symbolical source of which the symbols were frequently changed in the course of a long series of transformations of the points of view of the narrators of these stories. These caused differences in the official versions of successive epochs and new tribal confederacies, and their original differences have been still further increased by the very much less careful changes made in the original narratives by the tribal bards and public story-tellers who, like the Greek and Latin Epic poets, the framers of dramas founded on Greek mythology, the authors of the stories of the Arabian Nights and of other similar collections of folk-tales, used the old history as the ground-work of their story, in which they altered the incidents and mixed different stories together.

Thus it is very difficult to track out the right path and to pick out accurately the transition stages between the Shah-nāmah history of the birth of Rustum and his twin brother and its original form which we find in Rig. x. 17, 1. There his mother, called Saranyū, the hurrying (*sar*) cloud-mother, the ultimate mother of plant life and daughter of Tvashtar, the god of the year of two (*tva*) seasons of the solstitial sun, is said to have borne to Vi-vasvan the god of two (*vi*) lights, the morning and evening twilights, the twins Ushāsā-Nakta, dawn and night. They were, Rig. x. 17, 3, born under the guardianship of Pûshan the constellation Cancer, father in the Shah-nāmah of Minutchir, Afrāsiāb, and Guersivaz, rulers of Irān and Turān. The day twin of this first birth became, as the Persian Rustum, the son of the mother-tree born of the tree and cloud-mother as the elephant-cloud-god of the luminous cloud, bearing as his thunderbolt the ox-headed club, the constellation Taurus, the home of the star-queen of the Pleiades, Rohinī Aldebarān, who was by Prajā-pati (Orion) the mother of Vastospati, the lord (*pati*) of the house, the god of the household fire worshipped especially by the fire-worshipping Persians.

The cloud-god of the dawn of Persian mythological history became the elephantine Rustum who went round the heavens on his leopard-spotted star-horse Raksh clothed in his impenetrable leopard-skin armour, that of the stars of heaven through which he made his yearly circuit. He was the director of the annual movements of the sun and stars and the executor of the decrees declaring God's will, who aided the Iranian kings during the reigns of Kaous and Khū-srav, the age of the three-years cycle and the eleven-months year.

His influence declined towards the close of the Celtic period under the new dynasty of Lōhr-asp of Āurvat-aspa, the sun-horse born of the Thigh (*Ūru*) of the Great Bear, and of his son Gusht-asp, the sun-god father of Isfendiyar, the invulnerable sun who repeated all Rustum's deeds and, like him, defeated the northern foes of the Iranians, and passed victoriously through the seven adventures in star-land to the Brazen Castle of the Pole Star god, as Rustum by seven similar feats reached the cave of the White Div in Māzenderan, the land of the Milky Way.

But the new year-god who pursued his course through the sky unconquered except during the period of winter darkness, at last reached the fated end of his year's term, and was slain as the sun-god of the South at the winter solstice by the arrow shot into his vulnerable eyes by Rustum, the arrow cut from the Hōm-tree of the sap of life, that furnishing the pure sacrament of his successors Vohū-mano, the God of Good Conscience, and Pēshyōtanu, he who sacrifices his own body and gives himself as an offering to God of the body, soul and spirit of the true sons of righteousness, the new-born race of regenerated man.

The birth of this new generation was ruled by the immortal god who never died but measured time not merely by years reckoned by days, seasons and months, but by a continuous and never-varying circuit of the heavens in cycles measured on earth by the ordained religious festivals held on prescribed dates. Rustum was slain by the new order revolutionising the old conceptions of the materialised God of life, the plant nourished by the rain and bearing in its ripened seed the germ of active existence which was to give birth to future generations born as the offspring of God.

Bahman or Vohūmano, the king of the new epoch of religious enlightenment, married his daughter Homai, the Haoma Hōm-tree, a re-duplication of his mother Homai, sister and wife of Isfendiyar, and died before the birth of her son, like the year-god of Orion's year, who died after begetting her successor his re-risen self. His widow when her son Dār-āb, the supporting tree (*dār*), the Darius of Persian history, was born, kept his birth secret, and launched him, like Sargon and Karna, previous year-gods of Assyria and India, on the Euphrates in a boat, the basket-cradle of the year-god. In this he was found by a washerwoman, as Karna was found by Rādhā the month Vī-sākha (April—May), the wife of the year-charioteer. He was brought up by her and her husband, and, like Khū-srav, made himself an expert archer. He was well instructed in religion and science, and trained in the complete knowledge of the duties of an accomplished cavalry soldier. When he grew up the washerwoman told him how she had found him, and gave him what remained, after paying the expenses of his education, of the money and jewels found in his cradle. He bought his cavalry equipment and a horse and enlisted in the army Homai was sending against Rūm under a general named Reshn-āwad, the ruler of returning (*āwad*) time (*resh*), the eighteenth day of the month, and god of the Rashn Yasht, the Rashnu Razishta, the Truest of the True[1].

The real rank of the new recruit was revealed to Reshn-āwad when he heard, as he was going his rounds one stormy night, a voice issuing from a vault under an ancient palace in which Dārāb had taken refuge from the storm. It said three times, "O arch of the vault be wary and careful, for under thee the heir of King Ardeshir (a name of Bahman) is lying." He sent men to see who was lying under the vault, and when they said that Dārāb was there he ordered him to be awakened and brought out. As he came out and mounted his horse the vault fell in. Reshn-āwad then gave Dārāb a complete suit of armour and a horse and questioned him as to who he was. He told him his history and of the red jewel found on his arm.

In the campaign Dārāb was placed in command of the vanguard and entirely defeated the army of the Emperor of Rūm. On the return of the army the washerman and his wife appeared before Reshn-āwad bringing the red jewel which had been placed on the infant's arm. He then reported everything to Homai, sending the red jewel which she recognised, and she then placed Dārāb on the throne at the Sadu feast beginning the year[1]. He is the personification of the Persian dynasty beginning with Darius Hystaspes, and he became in the history of the Shah-nāmah the father of Iskendar, or Alexander the Great, whose birth was accompanied by the revival of the former historical legends of the lives of early sun-gods which were told of his supposed ancestor Darius.

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[1] Darmesteter, *Zendavesta Rashu Yasht*, Sacred Books of the East, vol. xxiii. pp. 168—175.

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[1] Mohl, *Livre des Rois*, Bahman Homai, vol. v. pp. 1—56.

CHAPTER VII.

THE YEAR OF SEVENTEEN MONTHS OF SEVEN-DAY WEEKS.

A. *The seventeen-months year.*

THE fifteen-months year of the last chapter was that of the northern worshippers of the sun-god who was in India the victorious Krishna, the eighth son of Vāsudeva. He as charioteer to Arjuna led the Pāndavas in the final battle in which they, who were, as we shall see, the ruling gods of the five seasons of the seventeen-months year, conquered and utterly destroyed the Kaurāvyas, the men of the eleven-months year. The final contest is symbolically described in the Mahābhārata as having lasted for eighteen days, but this period represented, as we have seen in the last two chapters, the national growth of the many centuries during which the eleven and fifteen-months year were the dominant measures of national time.

The fifteen-months was, according to the Brāhmanas, succeeded by a year of seventeen months[1]. This year of seven-day weeks, called in the Mahābhārata the year of Skanda the sun-lizard, was the year of the Pāndavas who opposed the eleven Akshauhinis or year-axle (*aksha*) military divisions of the Kaurāvyas of the eleven-months year with seven Akshauhinis. It was, as we shall see, adopted as the official year of India during the age represented in the Mahābhārata as that of the thirteen years' exile of the Pāndavas, which continued as that of Jayadratha, the silver boar, the moon-god who attempted to carry off Drū-padī, their common wife, to be the recognised national year, from the beginning of their exile till the final overthrow of the Kaurāvyas. It is acknowledged in the ritual of its successive year-sacrifices to be the direct descendant of the eleven-months year, the fifteen-months year intervening between them, and it is measured not like the eleven and fifteen-months year by four seasons but by five, and during it both new and full-moon sacrifices were offered. Hence it is a year in which time began to be reckoned from full-moons as in the later Hindu ritual, and not from new-moons as in the earlier thirteen-months year. In it the ceremonial cutting of the hair introduced in the eleven-months year was preserved, for it is described in the ritual of the coronation ceremonies of the Indian kings as beginning with the cutting of his hair a year after he had been consecrated, during which he and all his subjects except the Brahmans or priests had been unshorn. The official hair-cutting beginning the first New Year's day of his reign was the seventh of the ceremonies of his coronation, and was directed to take place on the full moon of Jyestha (May—June), about the 1st of June, and on that day at sunrise a hymn of twenty stanzas, the number of days in each of the months of the eighteen-months year, was ordered to be recited [1].

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[1] Eggeling, *Shat. Brāh.*, i. 3, 5, 10, 11, Sacred Books of the East, vol. xii. pp. 97, 98.

Hence this year belonged to the series of time measurements which began the national year in a succession of different days after the vernal equinox, ending with the close of the fifty days' Pentecostal period of the Buddha, and among these years is that of the Zend year of Zarathustra beginning forty-five days after the equinox. The successive years thus reckoned, beginning at different dates after the winter solstice and ending with that beginning at Whitsuntide, fifty days after the original Easter festival of the vernal equinox, survive in Europe in chronological history, as told in the Arthurian legend, as those beginning when Arthur, who was originally the ploughing-god, drew the sun-sword from the stone in which it had been fixed. The origin of this belief in the sun-sword fixed in the stone is to be found in the story of Sigurd, partly told in p. 517. This tells how at the wedding of Signy, daughter of the king of the Volsungs, to Siggeir, king of the Goths, an aged and bright-eyed man, clothed in a hood blue as the sky and a kirtle of cloudy grey, the humanised form of the original cloud-bird, strode into the hall of the marriage-feast, occupying the ground-story of the Volsung palace, built like that of the Persian Gusht-asp round the trunk of the Volsung mother-tree, whose top overshadowed its roof. He drew from underneath his cloud-cloak a gleaming sword, the sword of light, and fixed it by one stroke in the trunk of the mother-tree. He said that whoever could draw out and wield this buried sunshine would rule the world as the first of men. Siggeir and his Gothic earls, King Volsung and nine of his ten sons all tried in vain to draw out the sword, and the feat was at last accomplished by the tenth Volsung prince Sig-mund, the conquering (*sig*) moon-god, the father of Sigurd[1]. In the Arthurian Legend the mother-tree in which the sword has been fixed has become a great stone like an anvil against the high altar, in which a sword was fixed with its point upwards, and on it was written, "Whoso pulleth out this sword of this stone and anvil is rightwise king born of all England[2]." This stone was the northern gnomon-stone, the centre of the year-circle, which had replaced in northern mythology the central mother-tree of the South, the centre tree of the whole world; and the world-king was in this legend the sun-god who drew from the womb of the mother of life the glittering beams of the life-giving heat stored in it by the heaven-sent rain, which he was to distribute over the earth in his yearly course as the source whence the generating seasons were to draw the germs which changed the death of stagnation into the life of growth and activity.

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[1] Eggeling, *Shat. Brāh.*, v. 5, 3, 2, Sacred Books of the East, vol. xli. pp. 126, notes 1, 2, 127.

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[1] Niblunga Saga Morris, *Story of Sigurd the Volsung*, Book i. Sigmund, pp. 5—9; Hewitt, *Ruling Races of Prehistoric Times*, vol. ii. essay viii. pp. 111, 112.

[2] Mallory, *Morte d'Arthur*, Book i. chap. iii. Globe Edition, p. 28.

The legend is a parallel form of that of the archer and the bow of heaven which he alone could bend, and in which the ruling year-god, shooter of the year-arrow and the wielder of the sword, has to prove his right to be universal king by bending the bow, shooting the arrow through the mark, and wielding the sword as the weapon which opened the way to national growth by the destruction of all the opposing powers who ruled the realms of death.

Arthur, the son of Uther Ben or Pendragon, the wonderful Head of Brān, the raven-cloud-god, the original cloud-bird [1] bringing up the storms which ushered in the first nationally reckoned year beginning in October—November with the North-eastern monsoon of the first founders of villages in India (p. 101), proved his right to the title of universal king and the director of the solar year by drawing the sword from the churchyard stone, the pillar-sun-god and sun-dial, at Christmas, Twelfth Night, Candlemas, Easter and Whitsuntide, when in the successive periods of chronological history dating from the year of the winter solstice flight at sunset of the Indian sun-hen the national New Year had begun. It was at Whitsuntide that he was finally crowned king [2], like the Buddha raised to be perfect sun-god at the end of his fifty days' Pentecostal fast; and he was also, like the king of the Indian seventeen-months year, crowned at the same date; and both Arthur and the Indian king trace their kingly rank to the days of ceremonial hair-cutting, of which Arthur, as we have seen in the story of Arthur and Kilhwch, ruled the primitive stages.

This seventeen-months year began, according to the Shatapatha Brāhmana, with the recital of seventeen Sāmidheni or kindling verses, which were originally the eleven verses recited at the beginning of the eleven-months year. These, which were also recited at the beginning of the fifteen-months year, were made into fifteen by repeating the first and last verse thrice. In the ritual of the Ishti or completed moon sacrifice beginning this year measured by the new and full moons, the original Sāmidheni verses were still used, the first and last being repeated thrice; and to make up the seventeen verses denoting its months there were introduced between the eighth and ninth stanzas or verses the two stanzas 5 and 6 of Rig. iii. 27, declaring that the priest with the butter-filled libation-spoon has brought Agni to consecrate the sacrifice; also it is said that these seventeen verses may be increased to twenty-one, the number of days or the months of the year[1].

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[1] Rhys, *Hibbert Lectures*, lect. i. p. 97; Guest, *Mabinogion*, ii. Branwen, the Daughter of Llyr, Nutt's Edition, 1902, pp. 39—41; Mallory, *Morte d'Arthur*, Globe Edition, chaps. i.—iii. pp. 25—29.

[2] Mallory, *Morte d'Arthur*, Globe Edition, book i. chaps. iii., v. pp. 29, 30.

The year thus begun is called the year of the "seventeen-fold Prajāpati," and it is directed that the verses recited at its beginning are to be uttered in a low voice, and not chanted like those recited in the later ritual of the final Vedic year of twelve months of thirty days and three ten-day weeks.

The year of seventeen twenty-one-day months each of three seven-day weeks is one of 357 days, and thus wants one week of the thirteen-months year of 364 days, of which it is only a ritualistic form, which it equalled in length of days and number of weeks when one week at the end of the year given up to a concluding festival was added to it, in the same way as the twelve days of the final festival were added to the original year of Orion of 348 days (p. 153).

The initial ceremony of this year was that of the making of the Fire-pan (*Ukha*) which was to convey the sacred fire to the Gārhapatya brick-altar, which was, as we have seen in pp. 268, 269, built of thirteen bricks as the altar of the thirteen-months year. The sacred fire thus brought to this altar was that called Jāta-vedas, which knows the secrets of birth, the fire of Agni Soma, the butter-drinking gods to whom libations of melted butter were poured out at the new and full-moon sacrifices[1], instead of those of boiled milk offered at the earlier morning and evening sacrifices of the thirteen-months year described in p. 402.

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[1] Eggeling, *Shat. Brāh.*, i. 3. 5, 10, 11, i. 4, 1, 37, Sacred Books of the East, vol. xii. pp. 97, note 3, 98, 112, note 1.

These butter-drinking gods, succeeding the gods of the age of the sanctity of sesame oil, are summoned to the sacrifice by the "vashat" call for the rain-god (*varsha*), and the formula of this call is one of seventeen syllables, said in the Shatapatha Brāhmana to be that summoning the year-god of this year of the seventeen-fold Prajāpati. It is divided into five seasons: I. Samidh, the spring, the kindling season; II. Tanūnapāt, the self-created, the summer; III. The Ids, the mother-rains; IV. The Barhis, the autumn sheaves (*barhis*) on which the Fathers of the cycle and subsequent years were invited to sit at the yearly sacrifice to the dead held at the autumnal equinox; and V. the winter season of the Svāha call, when the gods summoned to the sacrifice were Agni and Soma, the purified Soma god of the unintoxicating Soma[2], and not Rudra the god of the orgiastic Sautrāmani Soma sacrifice of the eleven-months year. It is to these five seasons that the five fore-offerings of butter were made. The butter thus offered was the successor of the early sesame oil, and it introduced the worship of the cow-born gods, the successors of the earlier Asura buffalo of the Sautrā-mani sacrifice.

The opening festival of this year is called in the Brāhmana ritual the Vājapeya, the festival of the race (*vaja*), the chariot race of the victorious sun with which it ended; but before describing it and the meaning of its ritual it is necessary to show the meaning of the ritual of the making of the Fire-pan (*Ukha*) in which the special altar-fire of this year was placed.

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[1] Eggeling, *Shat. Brāh.*, i. 4, 2, 16, 17, Sacred Books of the East, vol. xii. pp. 117—119.

[2] Ibid., i. 5, 2, 16—20, i. 5, 3, 1—25, i. 5, 4, 1—6, ibid., vol. xii. pp. 142—153.

B. *The ritual of the making of the Fire-pan (Ukha) and the birth from it of the sun-god.*

The very significant ritual of the making and consecration of this Fire-pan (*Ukha*) tells us by reproductions of past beliefs a great deal of the history of this year. The preparations for making it began with the full moon of Phalgun (February—March), or about the first of March, and the middle of the month beginning with the new-moon Huli festival of the red race, the prototype of the European Carnival. On this full-moon day, called the first night of the year, a white hornless goat was offered to Prajāpati (Orion) as Vāyu Niyut-vat, the wind-god of the team (*niyut*) of year-horses called by the mystic name of Ka Who[1]. Thus this year of the team of horses was one of those measured by the chariot-driving Akkad-Semite Assyrians and Egyptians and by the Greek Achæans, who had exchanged the bow for the throwing and thrusting spear, the Indian Pāndavas, who used both the bow and the spear, and the Brythonic Celts, who, as we have seen in Chapter V., pp. 429—437, organised their kingdoms on the model of the Oraon form of the Goidelic village. These Celts who burnt their dead seem to have been the leading spirits of this epoch, who in mingling their beliefs and customs with those of the nations of Europe and South-western Asia with whom they amalgamated introduced chariot-racing as an initial festival of the new year, and with it such a greater or less proportion as the people with whom they united would receive of the racial religion connected with the worship of the white horse of the sun on whose New Year's festival at Stonehenge chariot-races were run.

The sacrifice of the white goat with which the Indian New Year begins celebrates the birth of the sun-god of the year, the Indian form of the white sun-horse called Hiranyagarbha, he of the golden womb (*garbha*)[1]. At the kindling of the fires, at which the pashu-purodāsha or animal (*pashu*) cake of rice water and butter[2] prepared for the sacrifice is to be baked and the omentum and offered portions of the goat are to be roasted, either twenty-one or seventeen kindling verses are to be recited in a low voice, like all the utterances in the Prajāpati ritual[3]. The sacrifice is clearly one in which the Pole Star goat is offered to the newly-born sun-god who drives round the heavens in his chariot drawn by the sun-horses, the rain-engendering winds, a circuit of which the birth-race of Parikshit, described in Chapter VI., pp. 677, 678, is a variant form.

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[1] Eggeling, *Shat. Brāh.*, vi. 2, 2, 6, 16—20, Sacred Books of the East, vol. xli. pp. 173, 178, 179.

On the eighth day after this full-moon sacrifice, that is at the end of a week of the fifteen-months year, about the 8th of March, the sacrificer began to collect the materials for making the fire-pan which is to be consecrated at the next new moon, that is at the beginning of Cheit (March—April), for the reception of the sacred fire which was to be kept in it for a year, while the brick altar of the year-bird, the last of the Vedic altars, was being built, during which the initiation ceremony was to be daily repeated[4].

The sacrificer contemplated in this ritual is almost certainly the Priest-king, the Patesi of this epoch who ruled in all Euphratean countries and in Egypt as well as India, and who, like all primitive rulers, was strictly bound in the fetters of ritual and custom, and who in this age of priestly rule was, unless he possessed great force of character, less a free agent than his earlier predecessors, the chiefs of the ruling body of village headmen.

The first task in the collection of materials for making of the fire-pan was the finding of the lump of clay called the head of Makha the fighter, the fighting sun-horse[1]. It was to be sought for by the three ruling animals of the sun-years of the circling quadrupeds succeeding the sun-bird, the horse of the eleven-months year, the ass of Pūshan of the cycle-year, and the Pole Star goat of Orion's year of the sun-deer. They were before the beginning of the search placed on the south side of the sacrificial area facing the east, showing that they were to seek for what they wanted in the eastward course of the sun beginning the year with the setting sun of the south-west, and moving during the night to the dawning east. The clay was to be dug with a spade made of the hollow female bamboo, the supposed wife of the southern Āhavanīya of libation fire, to the north of which it was to be placed, and it was found on the east side of an ant-hill, symbolising the central mother-mountain of the world midway between the Āhavanīya fire and the place whence the clay was taken, and when the clay was found the horse was made to step on it[2]. The sacrificer then poured on the clay marked by the horse's hoof before he dug it up two libations of melted butter. He then placed on it a lotus leaf, sacred to Indra as the water-parent plant of the sons of the rivers.

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[1] Eggeling, *Shat. Brāh.*, vi. 2, 2, 5, Sacred Books of the East, vol. xli. pp. 172, 173.

[2] Ibid., i. 2, 2, 1—6, iii., ibid., vol. xii. pp. 42—44, xxvi. p. 199.

[3] Ibid., vi. 2, 3—22, ibid., vol. xli. pp. 172—175, note 1, 176, note 1—180.

[4] Ibid., vi. 2, 2, 23—30, ibid., vol. xli. pp. 180, note, 182, note 1. See also p. 247, note 1.

This was placed on the skin of a black antelope, the Indian form of the sun-deer of Orion's year, and addressed in three Gāyatrī stanzas of seventy-two syllables, the seventy-two five-day weeks of the sun's year, as the fire taken by Atharvan the fire-god from the head of the lotus of heaven, the Pole Star, and kindled by Dadhiank his son, the god of the horse's head of the eleven-months year, and by Pāthya the heavens' bull[3], the constellation Taurus, the creating Rohita of p. 504, whence the sun starts on his annual journey on the heavenly road (*pathi*) through the ecliptic stars[4]. These are followed by two Trishtubh stanzas of eleven syllables each, representing the twenty-two crescent moons of the eleven-months year addressed to the heavenly Hotar or libation pourer sitting in his place in heaven, the Pole Star, and asking him to descend as the rain[1]. The recitations close with a Brihati verse[2], that of the Brihati goddess of the year of thirty-six syllables or seventy-two five-day weeks, calling on Agni, the sun-fire-god, to descend and increase his might; and the whole series of recitations is said to be addressed to the year-god.

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[1] Eggeling, *Shat. Brāh.*, vi. 5, 2, 1, Sacred Books of the East, vol. xli. p. 233.

[2] Ibid., vi. 3, 1, 25—30, vi. 3, 2, 1—10, vi. 33. 1—3, ibid., vol. xli. pp. 197—200, 203—207.

[3] Rig. vi. 16, 13, 14, 15.

[4] Eggeling, *Shat. Brāh.*, vi. 4. 1, 6—9, vi. 4, 2, 1—10, Sacred Books of the East, vol. xli. pp. 215, 216, 217—220.

The sacrificer after these recitations took up the clay wrapped in the black antelope-skin and addressed the three year-animals, the horse, ass, and goat, and then took it to the fire, holding it over the head of the Pole Star goat. He then moistened the clay with water boiled in the resin of a Palāsha-tree (*Butea frondosa*), the original Soma-tree, after mixing hair with the water, and thus consecrating it to the god of the parent Palāsha-tree and the Pole Star goat. As he kneaded it he prayed to the eight Vasus ruling the eight-days week of the fifteen-months year, the eleven Rudras of that of eleven months, to the goddess Sini-vali of the waxing moon, to Aditi the sole creatrix without a second (*diti*), and to the five seasons of the year [3].

He dedicated the clay which was to form the bottom of the pan to Makha, the fighter, created by the eight Vasus of the eight directions of space, the eight syllables of the Gāyatrī metre of the eight-days week especially sacred to Agni, and to the eleven Rudras of the Trishtubh metre of the eleven-months year.

When the fire-pan was finished the sacrificer poured goats' milk into it, and placed in it, after the fire has been put into it, rice-cake offerings made in eleven dishes to Agni and Vishnu, twelve to Agni Vaishvānara, the central household-fire, and rice porridge to the Aditya creators. When seven libations of melted butter had been poured out he covered it with a layer of Munja sugar-cane grass, of which the Brahmans' girdles are made, and underneath the grass, as the inner membrane of the womb, was a layer of hemp (*Cannabis indica*), whence was made the Bhang used as an inspiring drug by the Zend Atharvan priests of the eleven-months year. Both the grass and hemp were crushed to powder before being placed on the fire as seed imbued with divine influence. The pan was then put on the fire lighted with thirteen kindling sticks, the thirteen months of the year, nine of which were of Palāsha and two of Udumbara wood sacred to the sons of the fig-tree, one of Krimukha and one of Vikankata (*flacourtia sapida*) wood [1].

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[1] Rig. iii. 29, 8, ii. 9, 1.

[2] Ibid., i. 36, 9.

[3] Eggeling, *Shat. Brāh.*, vi. 5, 1, 1—12, Sacred Books of the East, vol. xli. pp. 229—232

In the morning after the pan had been hardened on the fire the sacrificer hung round his neck a gold plate with twenty-one knobs on it, the twenty-one days of the month of the seventeen-months year, hanging down to his navel. This was sewn up in a black antelope-skin with black and white threads to denote the nights and days. He then took the pan off the fire and placed it on an Udumbara square throne (*asandi*) denoting the world of the fig-tree year, which was covered with triple cords of Munja-grass denoting its seasons, like the Brahman girdles made of three cords of the same grass. The fire-pan was placed on this in a year-net, and the whole apparatus, the four feet and five boards of the throne, the net, the sling of the gold plate, the pan, the fire and the gold plate, are expressly said in the Shatapatha Brāhmana to denote the thirteen-months year [2].

The sun Hiranya-garbha of the golden womb, who is born from the fire in this elaborately prepared pan telling in the symbolic forms of its preparation the religious history of ages of national life, is the sun of the year during which it is kept on the Udumbara throne. This is the year of seventeen months and fifty-one seven-day weeks inaugurated by the seventeen and twenty-one kindling verses recited at the lighting of the fires of this year[1], which by the addition of one week became the thirteen-months year of fifty-two weeks.

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[1] Eggeling, *Shat. Brāh.*, vi. 6, 1, 1—24, vi. 6, 2, 1—16, vi. 6, 31—17, Sacred Books of the East, vol. xli. pp. 246—261.

[2] Ibid., vi. 7, 1, 1—28, ibid., vol. xli. pp. 265—272.

The sun-god thus born is a much later conception of the Deity than the god called Hiranya-hasta of the golden hand, of p. 321. He the god of the year of five-day weeks measured by the sun-gnomon-stone was the son of the wolf-mother and the sexless father Rijrashva, the blind gnomon-pole whose birth was brought about by the Ashvins, the twin stars in Aries, summoned by Puramdhi, the creating mother-goddess, whose name means "the bounteous giver[2]."

Hiranya-garbha of the golden womb is the son of Prajāpati (Orion), born of him and Ushas the dawn[3], as the sun-bird of the national brick altar, and as the child of the fire of this altar, which was to be built in a year and which in its construction produced, as we shall see, a historical epitome of the national chronology as shown in the successive official methods of measuring time.

In the story of his birth he is said to be Kumāra the boy prince, the ninth of the creating forms assumed by his father the year-god. The eighth of these successive forms was Īshāna, the son of the god Isha or Gan-isha, who, as we have seen, entered the womb of the mother of the Buddha when he was conceived as the sun-physician, here called Īshāna. His predecessor in this list was Mahān Devah, the moon-god, the sexless Soma (p. 325) who wedded the sun-maiden in the eleven-months year, and who appears in the Buddhist genealogy as the thirteen mother Theris of the thirteen-months year, the first of whom was Mahā Gotami

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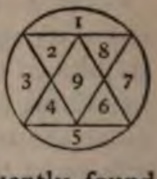
[1] Eggeling, *Shat. Brāh.*, vi. 2, 3, 5, Sacred Books of the East, vol. xli. pp. 172, 173.

[2] Rig. i. 116, 13, 117, 28.

[3] Eggeling, *Shat. Brāh.*, vi. 1, 2, 16—36, vi. 1, 3, 8, Sacred Books of the East, vol. xli. pp. 151—157, 158.

Pajāpati, the female form of Prajāpati, the Buddha's mother's sister, who brought up the young sun-god when his mother died seven days after his birth. This moon-god was preceded by Bhava Existence, also called Parjanya the rain-god, so that ultimately the sun-god born of the fire on the altar on which the progress of the year is marked by daily morning and evening and by seasonal sacrifices is the sun of the cloud-bird who infused through the rain the germs of life into the trees from whose wood the fire was kindled. In the Buddhist genealogy he is Rāhulo, the little Rāhu, the young god born of the sun-pillar Rāhu and of his mother the eleventh Theri, called Buddhā Kaccana, the Golden Saint, that is the goddess of the golden womb-mother of Hiranya Garbha[1].



This young sun-god of nine forms is the god of the year of Solomon's seal of nine divisions formed by the union of two triangles in a circle with the ninth division in the centre, the place of the altar-fire. The symbol without the circle is shown by M. Chantre to be a pattern frequently found on articles of the Bronze Age in France and England[2]. It is a form of the Kūrma-chakra or tortoise circle verbally figured by Varāhamihira, the Hindu astronomer, as that of the Nava-khanda or nine divisions in a circle of nine Vargas into which he divides the country of Bhāratavarsha. Each of the Vargas represents a kingdom, and the nine are: 1. Panchāla the central Varga; 2. Magadha; 3. Kalinga; 4. Avanti; 5. Ananta; 6. Sindhu and Sauvira; 7. Hārahaura; 8. Madura; 9. Kulinda[3]. It was this image of the Indian world of the Bronze Age with its central land of Panchāla or Jambu-dwipa, the birth-place of the young sun-god the Buddha (p. 653), which was transferred to Solomon, revered throughout South-western Asia as the wisest of men, who ruled by his divine power the controlling Jinn, the spirits of the air. He was originally the Akkadian fish-god Salli-manu, the god of the Assyrian capital Nineveh, the fish-town called after Salli-manu's female prototype, his first divine form, Ninā, the fish-mother daughter of Bau, the goddess of the watery deep. Her name means House of the Fish, and she can be traced back as a supreme goddess of the national capital to an age thousands of years earlier than the building of Nineveh, which was founded by Shalmanesar II., a successor of Shalmanesar I., whose annals dating about 740 years back from about 1300 B.C., when he began to reign, and from before about 1840 B.C., when Assyria became independent of Babylon, have recently been found at Assur, the original capital which always remained the chief seat of the national religion[1]. The city to which the goddess to whom Nineveh was dedicated first gave her name was Schirpurla or Girsu, the very early city of Gudea dedicated to Bau her mother. It was divided into three wards or united cities, Uruazagga, Ninū and Gisch Galla[2]. This fish-goddess has been already in previous chapters traced in many different forms as one whose worship extended throughout numerous national religions in South-western Asia and Europe, she being regarded as the first form of animal life born in the waters of Bau the southern abyss.

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[1] Hewitt, *Ruling Races of Prehistoric Times*, vol. ii. essay vii. p. 82.

[2] Boyd Dawkins, *Early Man and Britain*, chap. x. fig. 146, Designs of Bronze Age in France and Britain, p. 378; M. Chantre, *L'Age du Bronze*.

[3] Sachau, Alberuni's *India*, vol. i chap. xxix. pp. 297, 298.

Sallimanu, her male form, was called by the Assyrians "the fish, the king of the gods," and Dr. Sayce says he was probably Ia[3], the god of the House (*I*) of the waters (*a*), clothed in fish-skins, who was, as we have seen, the pilot-god Canopus of the constellation Argo, called Ma by the Akkadians. In his Indian Avatar as the fish-god son of Krishna, the eighth son of Vāsudeva, ruling the fifteen-months year, the parallel of the Hebrew David or Dodo, the eighth son of Jesse and father of Solomon, he is called Pradyumna, the foremost bright one, apparently an epithet of the Pole Star whose banner in the Mahābhārata was the Makara[1] or porpoise of the Ganges, the semi-human fish who was originally in Hindu mythology the Mughur or Alligator worshipped as the Fish-priest called Vyāsa, the uniter, father of the Kaurāvyas and Pāndavas, the god of the circum-polar constellation Draco.

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[1] Sayce, Lecture delivered in the Examination Schools, Oxford, October 18th, 1905.

[2] Jastrow, *Die Religion Babylonians und Assyrians*, Kapital iv. Ninu, pp. 78, 79, Nin-girdsu, p. 56.

[3] Sayce, *Hibbert Lectures for* 1887, lect. i. p. 58.

This god was the Indian polar fish spoken of by Alberuni, who says that the Indians believe it revolves once a day, and he mentions a tradition that when Mt. Vindhya, the central mountain of India, rose from the ocean after Agastya, the star Canopus, had drunk up all its water, that the Makara, the first created fish, clung to the mountain, and that it and the other water animals scratched holes in its bottom and sides, which became the mines yielding gold and jewels[2]. In the evolution of stellar astronomy the Pole Star fish, transferred from the South to the North Pole, became the Pole Star, and in the astronomy of the age which reckoned time by the passage of the sun through the zodiacal Nakshatra stars, the star Capricornus, the ninth of the Zodiacal signs, was looked on as that which combined the attributes of the North Pole star-goat and of the fish of the South Pole, and hence it was depicted as a horned goat with a fish's tail, and was called Makara the porpoise by the Hindus[3]. In Akkadian astronomy it was called Muna-kha, the goat-fish, and Magar or Makhara, the same name as that given to it in India, which Mr. Brown interprets as meaning the ship (*ma*) of the rope, that is of the ocean rope wound round the earth, a name which connects it with Agastya, the star Canopus of the ship (*ma*) Constellation Argo, the ship of the Southern Ocean in which the Makara was born[4].

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[1] Mahābhārata Anushasana (*Anushasanika*) Parva, xi. 3, p. 21.

[2] Sachau, Alberuni's *India*, vol. ii. chap. vi. p. 82, lvii. pp. 92, 93.

[3] Ibid., vol. i. chap. xix. pp. 219, 220.

[4] R. Brown, jun., F.S.A., *Primitive Constellations*, vol. ii. chap. xi. pp. 93, 94.

The Hebrew Solomon, the Bronze Age form of the original fish-god Salli-manu, was the son of David or Dodo, the eighth son of Jesse, and the god, as we have seen, of the fifteen-months year, and his mother was Bathsheba, she of the seven (*sheba*) measures, the goddess of a year measured by lunar seven-day weeks. Both in the Bible and in Semitic Arabian tradition he is remembered as the wisest of men, and in the latter as the possessor of a magic year-ring on which was a seal of nine divisions represented by the Hindu god Kumāra of this year, the nine divisions marking the historical connection of his year of seven-day weeks with the cycle-year of nine-day weeks, which first measured time by the track of the sun through the stars. The story of his loss of this year-ring with the seal of nine divisions which is alluded to in the Koran[1], explains clearly his position as ruler of the year. It tells how it was stolen from him by Sakr, the wet (*sak*) god-king of the white Jinn living in the North and owning the sun-mare, the equivalent of Sigurd's cloud-horse Grani and the barley-mare Yavadiya of Indian mythology. This god of the North and the summer solstice came southward to fight the black Jinn of the South, the sun-fish Salli-manu or Solomon, and to slay him in his winter home. He found the sun-god, the young sun born at the winter solstice, absent, and his kingdom was ruled by Aminah the faithful, the moon-nurse of the young sun-god to whom he had entrusted his year-ring during the time he was making his journey through the thirty stars by which he began his year. Sakr stole the ring and usurped the throne of the sun-god, who, like Odusseus of the seventeen-months year, became a wandering beggar during its continuance, as in it no record of the sun's track through the heavens was kept. He became cook to the king of Ammon, called Nahash or Nahusha in the history of David, and eloped with his daughter Na'uzah, the morning star, which ushered in the days of this year, and when boiling a fish he found in it his year-ring which Sakr had thrown into the sea when he fled from the throne frightened by Solomon's Vizir Asaf, the son of Barkhya, the lightning-god whose summer storms announced the return to power of the legitimate owner of the year-ring[1].

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[1] Palmer, *Qu'ran*, chap. xxxviii. 34, Sacred Books of the East, vol. ix. p. 178, note 2.

This year-ring of the two interlocked triangles of the fish-sun-god rising from the constellation Pisces has become the Fisherman's ring of marriage placed on the finger of each Pope at his consecration and broken at his death. The seal of nine divisions attached to it is a form of the magic cap of invisibility said in the Persian tale of Bahram Ghur to be that of Solomon, which was, as we have seen, worn by the early sun-gods[2]; it is the top keystone of the dome of the eight-sided temple, the Pantheon of the ruling god of time, the heavens' vault, also symbolized in the begging-bowl made of the union of the skies of night and day (p. 673) given by the four archangels of space to the Buddha when he became immortal and omnipotent as the sun who pursues his course through the heavens without resting or delegating his power to a successor re-born from him each year. It is as the keystone of the vault of the heavenly temple that this symbol of the two interlocked triangles enclosed in a circle has become the Masonic sign of the highest order of Freemasons.

The worship of the vault of heaven as a divine temple built by God which the history of this ring implies seems from the evidence I have now adduced to date from the epoch of this year consecrated at its commencement by the chariot-races of Greece, India, and the lands into which the Brythonic Celts introduced this symbolic custom, which I will now discuss, of opening with these races the year beginning at the vernal equinox with the new moon of

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[1] Burton, *Arabian Nights*, The Adventures of Balukiya, vol. iv. pp. 263—267, The Tale of the Fisherman and the Jinni, vol. i. p. 38 note 6, Aladdin or the Wonderful Lamp, vol. x. p. 29, note 2; Hewitt, *Ruling Races of Prehistoric Times*, vol. ii. essay ix. pp. 295 ff.

[2] O'Neil, *Night of the Gods*, The Cone, vol. ii. p. 925.

Cheit (March—April), when the sun was in Gemini, about 6200 B.C.

C. *The Vājapeya sacrifice of this year.*

The fullest account of the history of this year is that given in the ritual of the Vājapeya sacrifice of the sun-chariot-race (*vāja*). It is said in the Shatapatha Brāhmana to be that offered by the supreme central ruler of a circle of subordinate kings, the Chukra-varti king, the turner of the nation's wheel held together by its spokes[1]. Hence it is a sacrifice instituted at a late period of national development, when confederacies of small states formed by the union of allied provinces and villages governed by the iron discipline of their hereditary rules and customs were controlled by the supreme lawgiver who maintained peace and regulated trade over large areas, such as those of the nine and seven kingdoms of Bhārata-varsha with Jambudwipa in the centre and the seven united kingdoms of Irān. The conception of these united kingdoms as nine seems to go back to the cycle-year and its nine-day weeks, but that of the symbol which depicts them as nine seems to belong to this age, when seven was, as in this year, the time unit.

According to the account given in the Shatapatha Brāhmana of the installation of the sun-god as the ruler of this year, the central control was retained by Brihaspati, the Pole Star god, who appointed Savitri the sun-god as his working representative, the supreme compeller or driver of this year of Prajāpati[2].

The ritual of the festival is in many points like that of the finally revised Soma sacrifice called the Agnishtoma which succeeded that of the Asuras of the Sautrāmani sacrifice[3], but as it was a festival intervening between the Sautrāmani

[1] Eggeling, *Shat. Brah.*, v. 1, 1, 13, 14, Sacred Books of the East, vol. xli. p. 4.

[2] Ibid., v. 1, 1, 4—15, 16, ibid., chap. xli. pp. 2, 5.

[3] Ibid., iv. 2, 4, 12, ibid., vol. xxvi. p. 301.

of the eleven-months year and that finally adopted as the orthodox rite there are many important differences between the two.

Thus in the summons to the Ashvins as the stars Gemini ruling the year, the Bahish Pavamāna Stotra described in Chapter V., p. 491, was recited, but to the nine eight-syllabled Gāyatri lines in its three stanzas containing seventy-two syllables, the number of the five-day weeks of the original year, eight additional lines were added to make up seventeen, the months of this year. Similarly two lines to make seventeen are added to the mid-day chant Mādhyandina Pavamāna containing fifteen lines, denoting the fifteen months of the solar-year of Chapter VI., and seventeen was the number of lines in the Arbhava Pavamāna, the special chant of this year[1]. Also in the last chant of the Vājapeya evening sacrifice called the Brihatstotra or the hymn of Brihati, the goddess of the five-days week, the three original verses were increased to seventeen by repetition[2].

The first initial ceremony inaugurating the birth of the imperial year-god of this year was the drawing of five Vājapeya cups offered to Indra, his steeds, and the rain he brings in this year of five seasons. At it the Arbhava Pavamāna of seventeen lines in the five metres Gāyatri, Kakubh, Ushnih, Anushtubh, and Jagati, all representing time measurement, are recited[3]. Thus in this special hymn of this year it was depicted as uniting the years and time measurements of all previous epochs under Indra, the eel and buffalo-god-parent of the sons of the rivers, and the supreme ruler of the year is said to be Prajāpati Orion, the star-god of the first solar-lunar year of three seasons.

These five Vājapeya cups of the seasons are called in the ritual of the Mādhyandina mid-day Soma feast Shukra,

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[1] Eggeling, *Shat. Brāh.*, v. 1, 2, 11, Sacred Books of the East, vol. xli. p. 8, note 1.

[2] Ibid., v. 1, 2, 19, ibid., vol. xli. p. 11, note 1.

[3] Ibid., v. 1, 2, 4—9, iv. 2, 5, 20, ibid., vol. xli. pp. 6—8, xxvi. pp. 314, 315, note.

Manthin, Āgra-yana, Marut-vatiya, and Ukthya, and are specially offered to Indra, who is called to the sacrifice with the cry of Ihā Brihat, thereby identifying him with the Brihati five-weeks year. The Shukra cup is called after him as the cup of the rain-god, and it and the Manthin cup are said in the Shatapatha Brāhmana to be offered to Shanda and Marka[1]. These, as I have shown elsewhere, mean the full and crescent new moon sacred to this year of new and full-moon sacrifices[2]. The course of the year denoted by these five cups is marked by the third cup Āgra-yana; this is that of the month Āgrahan (November—December), that of the first-fruits of the rain-crops offered in northern India at the winter solstice on the last day of the month[3]. This is the month of Orion, the deer sun-god, also called Mārga-sirsha, the month of the deer's (*mriga*) head, the last month of the year at the end of which he was slain. Hence the five seasons of the year denoted by these cups are Shukra, the hot season beginning with the full moon of Cheit (March—April), followed by Manthin, the rains, Āgra-yana, the autumn, Marut-vatiya, the winter, and Ukthya, the cup of the shining (*uktha*) sun, the spring. Though the number of the seasons is the same in this and the Pāndava year, yet they differ, as the Pāndava year begins with Yudishthira, the spring, followed by Bhima, summer, Arjuna, the rains, Sahadeva, the autumn, and Nakula, the winter, the last two being sons of the Ashvins, the stars Gemini, to whom Ashvayujan (September—October) is sacred. This original Pāndava year was altered with the introduction of the worship of Parikshit the sun-horse. He began his year-race with the New Year's Day of this year, the full-moon of Cheit (March—April), followed by Arjuna in a chariot drawn by two white horses who had now become the god Phalguni of the month Phalgun (February—March), ending with the vernal equinox. The rule of the rainy season was given, as we shall see in the account of the death of the five brethren, to Drūpadī their common wife. Hence the year became, like Zarathustra's Zend year, one of six seasons, in which the original spring season of Yudishthira, beginning in January—February, was divided between him and Arjuna, Bhima taking the summer beginning in April—May, Drūpadī the rains of June—July, while the autumn and winter seasons of the twins remained as before; and these changes show a correspondence between Indian and Zend ritualistic chronology similar to that shown in the lives of the Buddha and Zarathustra.

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[1] Eggeling, *Shat. Brāh.*, v. 2, 1, 1—4, vol. xxvi. pp. 278, 279; Hewitt, *Ruling Races of Prehistoric Times*, vol. i. essay iii. pp. 243—245.

[2] Bühler, *Manu*, iv. 26, Sacred Books of the East, vol. xxv. pp. 132, 133.

[3] Ibid., iv. 26, ibid., vol. xxv. pp. 132, 133.

The new year's Shukra cup beginning Prajāpati's seventeen-months year celebrates a victory of Indra or Shukra over the Vritra or enclosing snake, called Ahi-shuva or the swelling-cloud-serpent. In this battle his companions were the seven Maruts, called krīdinah or sportive, the seven mother-stars of the Great Bear, who danced round him as the god of the central fire of the world's altar dwelling in the Pole Star when the Marut-vatiya winter cup was offered in the services of this year, and it was after his victory that the Ukthya cup of the victorious spring sun, called Mahendra or the Great Indra, was offered[1]. This spring offering shows a change in ritual from that of Prajāpati's earlier year, the Chāturmāsyāni year of three seasons of four (***Chatur***) months each, spring, summer and winter. This in the ritual of the Shatapatha Brāhmana begins with the Vaishvadeva sacrifices to the village (*vish*) gods at the full-moon of Phalgun (February—March), but it originally began, as we have seen, with the Huli village festival of the new moon of this month, and the opening sacrifice of the second and third seasons, the Varunapraghāsah of Varuna and the Sākamedha of Indra, were held on the two new moons of Āshādha (June—July) and Khārtik (October-November).

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[1] Eggeling, *Shat. Brāh.*, iv. 3, 3, 1—19, Sacred Books of the East, vol. xxvi. pp. 331—340.

In this ritual the seven Maruts danced round Indra at the Khārtik new moon to celebrate the victory over the Vritra which made him Mahendra or the Great Indra[1]. But in this year of five seasons, in which both full and new moons are reckoned and in which each month begins with the full moon, the dance of victory is that of the Shukra season beginning with the full moon of Cheit, celebrating the victorious campaign of the Ukthya spring and Marut-vatiya winter seasons, the beginnings of which I have not been able exactly to verify. The only indication as to the date of the beginning of the year given in the ritual of the five-seasons festival is that directing that these two cups should be made of Kārshmarya wood (*Gmelina arborea*). In the ritual of the Ikshvaku or sugar-cane (*iksha*) kings, in which the wild sugar-cane Prastara of Ashva-vala or horse-tail grass (*Saccharum spontaneum*) succeeded the Kushika Prastara of Kusha-grass, the triangle round the fire of the altar on which their animal sacrifices were offered was made of Kārshmarya wood succeeding the Kushika Palāsha. The fire on this altar was kindled with the Ashvattha (*Ficus religiosa*) fire-drill called Purū-ravas and the socket Urvashi of Khadira (*Acacia catechu*) wood, and it was of this wood that the stakes were made to which the animals slain at the lighting of the fires of the New Year's sacrifice were tied[2]. Hence the Kārshmarya cups of the Marut-vatiya and Ukthya, the winter and spring seasons, are clearly connected with the offering of animal sacrifices at the winter solstice, when and at the summer solstice they could, according to Manu, only be legally offered[3]; and hence it was at this sacrifice of the winter solstice at the full moon of Āgrahan (November — December) that the Marut-vatiya season began, while its successor the Ukthya began at the full moon of Magh (January—February), eight days after which the victorious spring sun, the sun of the "majesty of Indra," was born, as I have shown in p. 257. This season beginning with the full-moon of January—February closed with the full-moon of Cheit (March—April), beginning the Shukra season.

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[1] Eggeling, *Shat. Brāh.*, ii. 5, 1, The Chāturmāsyāni sacrifices, Introductory Note, ii. 5, 3, 18—20, Sacred Books of the East, vol. xii. pp. 383, 384, 416, 417.

[2] Ibid., iv. 3, 3, 6—17, iii. 4, 116—21, iv. 6, 2, 12, vol. xxvi. pp. 334—338, 89, 90, note 5, 91, 151.

[3] Bühler, *Manu*, iv. 26, Sacred Books of the East, vol. xxv. pp. 133, 134.

It was after the offering of these five cups to the gods of the year's five seasons that the most distinctive parts of the Vājapeya ceremonies began. Two mounds were raised, one at the west and the other at the east end of the Soma cart placed in the centre of the consecrated space, thirty-six steps long from west to east, between the Sadas or priest's house and the Uttara Vedi[1]. The Adhvaryu, the ceremonial priest, placed himself looking westward between the cart and the west mound, and the Neshtri priest of Tvashtar and the female mother-goddesses sat down looking eastwards between the cart and the east mound.

The Neshtri was directed to buy Parisrut, apparently the Munda rice-beer usually drunk by the aboriginal and semi-aboriginal tribes, for a piece of lead from a long-haired man of the primitive races who had not cut his hair according to the orthodox rules of the Soma tonsure requiring all the hair except a pig-tail to be cut. He and the Adhvaryu then each offered together one after the other seventeen cups to Prajāpati, those of the Adhvaryu containing the pure Soma Tryāshira mixture of Indra made of milk, sour milk, barley and running water, and those of the Neshtri Parisrut called Surā fermented liquor. The Soma cups were offered above and the Surā cups below the cart axle, and the cups after being offered were placed on the east and west mounds. The whole number of thirty-four cups is said to be an offering to the thirty-three gods of the months of the eleven-months year and to Prajāpati, god of this year, the thirty-fourth god of the sun-horse[2], whose thirty-four ribs were offered in the

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[1] Eggeling, *Shat. Brāh.*, v. 1, 2, 15, Sacred Books of the East, vol. xli. pp. 9, 10, note 1.

[2] Ibid., v. 1, 2, 10—18, ibid., vol. xli. pp. 8—11.

Ashvamedha sacrifice of Rig. i. 62, 18, as we have seen in p. 492[1].

Thus in the ritual of the Vājapeya sacrifice of the seventeen-months year the year is clearly derived from the previous eleven-months year, and it shows further that its institution was intended to consolidate a reconcilement between the worshippers of the black horse of night of the eleven-months year and the sun-worshippers of that of fifteen months.

After the offering of the thirty-four cups, the Adhvaryu drew a cup called the Madhugraha or honey-cup in a golden vessel, the golden bowl given to the Buddha by Su-jātā, and placed it among the Soma cups. He then offered the Ukthya and Dhruva (Pole Star) cups of the spring (*uktha*) sun and Pole Star Brihaspati which rule the sacrifice[2]. These cups in the later Soma sacrifice to the sun-god of the last twelve-months year of the brick altar are the eighth and ninth of the ten cups offered to the gods of generation, of which the last is that offered to the Ashvins, the stars Gemini. They, as we have seen in Chapter VI., p. 609, were first made partakers of Soma at the wedding of Chyavana and Su-konya; and this cup, in which the intoxicating Madhu is only symbolically infused, is in the Soma ritual called the Madhugraha, of which they got the secret from Dadhiank, the god of the horse's head of the eleven-months year[3].

There is a further and very significant ceremony connected with the Ashvins' honey-cup. After the chariot-race of the sun-god following the sacrifice, the Adhvaryu and sacrificer took it from among the cups and gave it to one of the drivers in the race, either a Vaishya or trader or a Rājanya or warrior. Then the Neshtri took from the east mound all the seventeen Surā cups and gave them to the recipient of the gold cup in exchange for it, and he took it back to the Adhvaryu. This ceremony shows the consummation of the union between the earlier Surā-drinking semi-aboriginal races and the northern worshippers of the white horses of the sun, who had renounced their primitive custom of drinking mead[1].

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[1] Hewitt, *History and Chronology of the Myth-Making Age*, chap. viii. sect. b, p. 502.

[2] Eggeling, *Shat. Brāh.*, v. 1, 3, 19, Sacred Books of the East, vol. xli. p. 21.

[3] Ibid., iv. 1, 5, 16—18, ibid., vol. xxvi. pp. 276, 277.

In the ritual of the sacrifice the offering of victims followed that of the libation cups. These were a he-goat for Agni, one for Indra-Agni and one for Indra, and before they were offered the sacrificer's wife was led by the Neshtri into the Sadas or priest's house and made to sit down north of the Udgatri or singing priest, said to be Prajāpati. She exchanged three looks with him, that is to say looked lovingly at him, and uncovered her right thigh three times, pouring pānnajani intoxicating (*pānna*) water over it each time, showing that the sacrifice was one to the god of the right and not the left thigh[2].

When the seventeen-verse hymn was chanted at night a goat was sacrificed to Sarasvati as the special Vājapeya victim, and after it a spotted barren cow was offered to the victorious Maruts, the seven Great Bear Mothers who had rejoiced over the victory of the newly-installed sun-god[3] born of Indra.

Finally seventeen dark-grey hornless he-goats were offered to Prajāpati, called the god Ka or Who, the name given to him in nine of the ten stanzas of Rig. x. 121, celebrating the birth of Hiranya-garbha, the young sun-god of the golden womb born to rule this year. The inner meaning of this name Ka given to this god, who was once the deer-sun Orion, testifying to the sense entertained by its users of the reality of the existence of the inexplicably mysterious author of creation, is explained in the Shatapatha Brāhmana in a parable telling in mystic language that the key to the interpretation of the riddle is given in the Arka or shining (*ark*) plant (*Calatropis gigantea*). The teacher explains that in this plant is the hidden soul of life conveyed to it by the wind and rain, the Yajus or sacrifice dwelling in the plant-begotten sacrificial food. This is the germ of life which though invisible and intangible is the unknown power which produces the tree-born Agni, the engendering fire which creates by its life-giving heat, plants, animals, and human beings[1]. This unseen and unidentifiable god is known by the name Ka, meaning Who, and it is to him that the animals slain for Prajāpati are offered, the white hornless goat killed at the opening sacrifice of the building of the fire-altar and fire-pan, and these seventeen dark-grey goats now offered; and the Shatapatha Brāhmana also tells us that they are offered to Vāyu Niyutvat, the wind driving the team (*niyut*) of year-horses[2] which brought the divine germs of life to earth in the rain.

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[1] Eggeling, *Shat. Brāh.*, v. 1, 5, 28, Sacred Books of the East, vol. xli. p. 29.

[2] Ibid., v. 1, 3, 1, iv. 2, 17, 18, ibid., vol. xli. p. 12, xxvi. pp. 368, note 2, 369.

[3] Ibid., v. 1, 3, 2, ibid., vol. xli. pp. 12, 13.

The victims offered were bound to an eight-sided wooden sacrificial post seventeen cubits long, representing a year of seventeen months, for according to the Shatapatha Brāhmana the length of the stake should coincide with that of the sacrificer's year; if his year was one of thirteen months he was to use a thirteen cubit stake, and if fifteen, one of fifteen cubits[3]. The post, which was of Khadira wood, was bound with seventeen cloths, and the mortar-shaped wooden cup usually fixed on its top was in this sacrifice made of wheaten dough. Both the sacrificer and his wife, after the Neshtri had clothed the latter with a skirt of Kusha-grass, mounted the post by a ladder, and proclaimed from its top that they had become Prajāpati's children by their union with the sacred creating wheat. The sacrificer then received seventeen bags of salt taken from the salt-mother-sea and wrapped in Ashvattha (*Ficus religiosa*) leaves. Then they came down, and the sacrificer sat during the sacrifice on an Udumbara (*Ficus glomerata*) throne of the wild fig-tree, on which a black antelope-skin had been spread[4].

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[1] Eggeling, *Shat. Brāh.*, x. 3, 41-5, x. 3, 5, 1—16, Sacred Books of the East, vol. xliii. pp. 333—341.

[2] Ibid., v. 2, 2, 5, 6, ibid., vol. xli. pp. 172, 173.

[3] Ibid., iii. 6, 4, 22—26, ibid., vol. xxvi. pp. 166, 167.

[4] Ibid., v. 2, 15—25, ibid., vol. xli. pp. 31—36.

D. *The Chariot-races of the Sun-god of this year.*

The chariot-race (*vāja*) which gives its name to this sacrifice was run at mid-day, after the sacrifice of the morning victims. Three horses were yoked to each chariot; the right-hand horse was yoked first, and inside it a fourth horse was yoked to the projecting pole as a leader, and the sacrificer at the yoking prepared for Brihaspati, the Pole Star god, seventeen plates of wild rice porridge, showing that the chariot horses were the day and night wind horses of the gloamings originally worshipped in the primitive ritual[1].

In preparing and consecrating the race-course seventeen drums, to be beaten during the race by a Brahman, were placed along the edge of the altar, and a Rājanya archer shot seventeen arrow ranges northward from the northern edge of the Uttara Vedi altar through the space to the north-east of the consecrated ground between the Chātvāla pit and the Utkara mound formed by the earth dug out in making it. At the end of the seventeenth range he was to place an Udumbara (*Ficus glomerata*) branch as the goal round which the sacrificer's chariot and the sixteen accompanying him were to turn in the race. Thus the race-course lay to the north-east of the sacrificial ground, so that the rays of the sun of the summer solstice rising in the north-east streamed over it, and its position was exactly the same as that of the race-course at Stonehenge to the north-east of the pillar called the Friar's Heel, over which the midsummer sun rose before its rays traversed the space between the pillar and the temple[2].

During the race a Brahman stood on a cart-wheel revolving in a sunwise direction to represent the year-wheel of the sun, and chanted a hymn to Brihaspati the Pole Star, and Savitri the sun-god. Thus the race represented the contest between the seventeen chariots denoting the seventeen months of the sun's yearly circuit of the heavens, and in two of the stanzas addressed to the horses running in it, Dadhikra and Dadhikravan, two names of Dhadiank, the horse of the eleven-months year, are spoken of as engaged in the contest, thus showing that the seventeen-months year is an offshoot from that of eleven months.

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[1] Eggeling, *Shat. Brāh.*, v. 1, 4, 1—15, Sacred Books of the East, vol. xli. pp. 17, 21, note, 22. No fourth horse is mentioned in the ritual of the Black Yajus, which probably gives an earlier account of the sacrifice.

[2] Hewitt, *Ruling Races of Prehistoric Times*, vol. ii. essay viii. p. 147.

I must now proceed to consider the question as to the history of the origin of these chariot-races, and as to the race which introduced these New Year races into India and Celtic Britain, as this will help materially in discovering the full meaning of the details disclosed both in the Indian chariot-race and in that instituted by Achilles, the sun-god, at the funeral of Patroclus, of which a full account is given in the Iliad.

The Indian ritual shows clearly by many indications noted in this and the preceding sections of this chapter that the year begun by this race was an offshoot of the eleven-months year, one most cogent proof being the use of the same fire-kindling hymn at the lighting of the year's fires in both years, the original eleven stanzas being increased to the seventeen of the seventeen-months year by repetitions and additions. The eleven-months year was that first consecrated to the worship of the sun-horse, the successor of the sun-ass, and the Italian equivalent of this Indian year was opened by the Roman Equiria of the 15th of October, at which the horse winning a race run on this New Year's Day was sacrificed, and its head, which was also worshipped in India, was set up as an object of worship. The horse sacrificed at the beginning of the Indian eleven-months year was also the winner of a race[1]. Horse worship and the races connected with the ritual of the deification of the sun-horse sacrificed at the end of his yearly circuit of the heavens both originated among the horse-worshipping races of North Europe. The adoration and sacrifice of the horse was common both to the Scandinavian Goths, the Ugro-Finns of the Volga, the Scythians and Massagetæ of Central Asia. Similarly chariots in which horses consecrated to the sun were driven, as in India, by the Brythonic Celts who worshipped the white horse of the sun at Stonehenge, by the Etruscan Tyrrhenians of Italy, the Greek Achæans who had exchanged the bow for the throwing spear, by the kings of Judah in Syria[1], and the early Euphratean and Egyptian kings; and there can be no doubt that chariots were introduced into India by northern immigrants akin to the Goths and Brythonic Celts, who had in their racial evolution reached a later stage of civilisation than that of the originally nomad Massagetæ who used waggons.

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[1] Eggeling, *Shat. Brāh.*, xiii. 1, 6, 1, where the horse is called "a racer and a prize-winner," Sacred Books of the East, vol. xliv. p. 287.

That the custom of chariot driving and chariot-races was associated in Greece with New Year's festivals is shown by the Grecian, Isthmian and Olympian games. The former of these was celebrated every two years at Corinth about the winter solstice[2], to commemorate the birth of Melicertes, the Syrian Malkaerth, who, as we have seen in p. 190, awoke from his yearly death-sleep on the 25th December, and the latter were held every fourth year at the summer solstice; and according to tradition Heracles, by his charioteer Iolaus, won the chariot-race at the first games[3]. He thus takes in Greek tradition the place assigned to Savitri, the charioteer of Brihaspati, in the Indian year-race.

I have shown in p. 276 that it was the Thracians who looked on their thirteen-months year as that of thirteen chariots whose drivers were slain by Diomedes and their horses carried off by Odusseus; and this thirteen-months year was the earlier form of the seventeen-months year of India, both being years of seven-days weeks, and the seventeen-months year of 357 days was one week less than the thirteen-months year of 364 days, the last seven days added to complete the 364 being devoted to the festival celebrating the death of the old and the birth of the new years. I will show presently that this second year with its seventeen twenty-one-day months succeeded the thirteen-months year in Greece as one of the numerous years of Odusseus Orion, the Greek Prajāpati.

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[1] 2 Kings xxiii. 11.

[2] Hewitt, *History and Chronology of the Myth-Making Age*, chap. vii. sect. e, pp. 446, 447; Thucydides, viii. 6, 10.

[3] Frazer, *Pausanias*, v. 8, 3, 4, vol. i. p. 247.

The games in the Iliad, of which the chariot-races were the first, were, like their parallels in other countries, held at the new year, for they celebrated both the death of Patroclus, who was, as I have shown elsewhere, a sun-god of the fifteen-months year worshipped as a sun-physician[1], and the victory of Achilles over Hector, slayer of Patroclus. Patroclus was the god who, when the Trojans nearly succeeded in destroying the defences of the Grecian camp, was permitted by Achilles to lead the Greeks as his substitute, Achilles lent him his impenetrable armour, his cap of invisibility (*κυνέη*), that of the dog-star (*κύων κυνός*) Sirius, and his sun-chariot with its two immortal and one mortal steeds; but he could not wield the mighty ashen spear of the sun-god, and took instead two lighter spears.

Under his leadership the Greeks put the Trojans, led by Hector, to flight, and Patroclus slew many of their warriors, among others the God-hero Sarpedon, son of Zeus the bull-god, and Europa, the goddess of the west (*ereb*), to whom as sister of Kadmus, the man of the east (*kedem*), the arranger (*κάζω*), Zeus gave the heavens' veil enshrining the earth-mother, under which she is represented on the coins of Gortyna in Crete as sitting in the central mother-plane-tree, and this veil she gave to Harmonia, Kadmus's wife[2]. The children of this father-god, the Cretan Ox, and the sun-maiden of the West were the triad of Minos the measurer, the Phœnician Baal Min ruling the heavens, in which the mother-corn-star was Min Virgo, Rhadamanthus, the judge of the under-world, the god of death, and Sarpedon, whose name in Phœnician means the lord (*sar*) of the plain, the three being the gods of heaven, the earth, and the under-world [1].

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[1] Hewitt, *History and Chronology of the Myth-Making Age*, chap. vii. sect. h, Patroclus as a year-god of this year. pp. 490—492.

[2] O'Neill, *Night of the Gods*, Weaving the Veil, vol. ii. p. 877; Lenormant, *Origines de l'Histoire*, i. 568, 573.

Patroclus followed up his successes by pursuing the foe to the walls of Troy, where he thrice attacked the tower defended by Apollo, the mouse-god Smintheus, and was thrice driven back. When he attacked it for the fourth and last time Apollo warned him that neither he nor Achilles could take Troy.

Patroclus then attacked Hector, whom Apollo had brought back into the battle from the Skean gate, and descending from his chariot he slew with an immense stone Kebrione, Hector's charioteer, who fell to the ground. Both heroes fought all day over his body, till at last in the afternoon Patroclus gained possession of it and despoiled it of its arms. When he came back to the fight he thrice attacked the Trojans, till Apollo came behind him in a mist, struck him with his open hand between his shoulders and stunned him. His sun-cap with its horse-hair plume fell to the ground as well as his shield; his spear was broken and Apollo stripped off his impenetrable coat of mail. Euphorbus wounded him in the back between his shoulders, as Hagen smote the dying sun-god Sigurd, and Patroclus staggered away drawing the spear from his wound. He was pursued by Hector, who gave him his death-wound, and was told by the dying Patroclus that Achilles would slay him [2]. We are told in Il. xvi. 799, 800 that Hector's death was made certain by his assumption of the cap of the sun-god which had fallen from the head of Patroclus, and which Zeus had given to Hector, thus making him the year-god who must die at his year's end.

The slaying of Patroclus, whom Apollo had made help-less, by the new year-god Hector, and that of Hector by

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[1] Mövers, *Die Phonizier*, vol. i. chap. i. pp. 31, 32.

[2] Hom., *Il.*, xvi. 697—854.

Achilles, is an exact parallel variant of the slaying by Lugaid of Cu-chulainn, when deprived of his strength by the three old women who withered his left thigh (p. 620), and the subsequent death of Lugaid by the hand of Conall-Cernach, Cu-chulainn's foster-brother, who rode a horse with a dog's head, the dog-star Sirius[1]. Conall was the Irish parallel of the victorious sun-god Achilles, who after his mother Thetis had brought him fresh arms fashioned by Hephaistos[2], slew Hector, who wore his former impenetrable armour of the sun-god taken from Patroclus by Apollo[3], and who before he got his new armour appeared unarmed before the Greeks and Trojans when contending for the body of Patroclus, and so frightened the latter by his three shouts and the glorious brightness of the cloudy solar panoply in which Athene had invested him, that they allowed the Greeks to take away the corpse of Patroclus[4]. He after he had slain the usurping year-god who stole his armour and recovered the body of his slain year-substitute, instituted, to celebrate the beginning of his new year, these new-year games similar to but also different in their arrangements from the later Olympian and other Grecian new-year contests.

The Olympian games are said by Pausanias to trace their origin from the five Daktuloi, the five-finger (δάκτυλος), priests of the year of five-day weeks headed by the Idæan Heracles, and in his account of the competitions in which those who joined in the games took part he mentions the chariot-race won by Iolaus for Heracles, a horse-race won by Iasius, the foot-race won by Kastor, the boxing-match by Pollux (Poludeukes), and the wrestling by Heracles, so that there were five victors in the five contests, for the sixth, the pancratium, won by Heracles, was a combination of boxing and wrestling[1].

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[1] Rhys, *Hibbert Lectures for* 1886, lect. v. 471—473.

[2] Hom., *Il.*, xix. 1—27.

[3] Ibid., xviii. 131, 132. Achilles in slaying Hector could not pierce his armour, but aimed his spear at his unprotected throat. *Il.* xxii. 319—329.

[4] Ibid., xviii. 202—234.

There were five contests in the games described by Nestor as instituted by the Epeians of North Elis, who ruled the country before the worship of Heracles was introduced by Iphitus, son of Eurytos, the Centaur archer, the Greek equivalent of the Indian Krishānu, and who gave the bow of heaven to Odusseus[2]. These were, 1. Boxing, 2. Wrestling, 3. Running, 4. Spear-throwing, and 5. Chariot-racing[3]. These games, which were the precursors of those at Olympia instituted by Iphitus and the Heracleidæ, were held at the funeral of Amarynceus. He was the joint king of Elis with Augeas, who had defiled the land with the dung of his cattle, which was removed by Heracles, that is to say he belonged to the cattle-worshipping pastoral race who measured their three-years cycle-year by four series of ten stellar lunar months of gestation of the mother-cow. All the contests were won by Nestor except the chariot-race, in which he was beaten by the two sons of Aktor. They were the warriors who had most effectually opposed Heracles in his wars with Augeas and Amarynceus, and they as the sons of Aktor the driver (ἄγω) represented the two chariot-driving twins, the twin stars in Āries who drove the three-wheeled car of the cycle-year of Augeas and Amarynceus. In the Heracles legend they were slain by Heracles when they had gone to the Isthmian games, that is when they had adopted a new method of year measurement, that of Melecertes or Malkaerth, the Syrian year-god, who began his year at the winter solstice[4].

In the Achillean games the contests were, 1. The chariot-race, 2. Boxing, 3. Wrestling, 4. Foot-race, 5. A duel with spears between Ajax Telamon and Diomedes, 6. A quoit contest, 7. Archery. The long account of each of these given in Il. xxiii. is full of historical interest which culminates in the Chariot-race, while the number of contests, seven, compared with the significant five contests of the Daktuloi and those of the pre-Heraclean games of Nestor, seems to point to a year of seven-day weeks like that now under discussion, which was a year of Odusseus, one of the victors.

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[1] Frazer, *Pausanias*, v. 7, 4, 8, 1, vol. i. pp. 245—247.

[2] Hom., *Il.*, xxiii. 630—642.

[3] Frazer, *Pausanias*, v. 4, 3, p. 241; Hom., *Od.*, xxi. 10—32.

[4] Ibid., v. 2, 1—3, vol. i. p. 238.

This year was in India, as we have seen, one of seven-day weeks and five seasons, and these five seasons are reproduced in the Greek chariot-race by the five champions contending for the prize, each of whom strove to be the ruler of the first season of the year, as each of the seventeen contenders in the Indian race strove to be its first month. But the seasons thus represented are not those of Greece but of India, and they show that though the chariot-race in its earliest form was probably introduced into India by the charioteering immigrants from the North, yet the fully-developed year-race of the Vājapeya sacrifice was brought to Greece from India in a similar way as that by which so many Indian forms of ritual, such as those of the worship of snakes and of the mother-tree, were incorporated in that of Greece, the measurement of time by the Pleiades year and many other Indian customs and rites having been brought by earlier immigrant Indian races of mixed descent, who traced their birth partly to Indian matriarchal ancestors; and this year of the chariot-race seems to have been brought to Greece by the worshippers of the horses consecrated to the sun in Persia and Syria, who were the maritime traders of this epoch who brought these races to Greece, as their predecessors, the maritime Tursena, brought this worship of the Indian and Carian god of the double axe. The five Greek competitors were, I. Eumelus, the son of Admetus, called Hades Admetus (*ἀίδης ἄδμητος*), the untamed god of the nether-world whose wife Alkestis, the sun-maiden, went down to the realms of death, and was brought back to earth as the re-rising sun-god by Heracles, the year-god of the age when the Pole Star leaving Lyra the vulture had entered the constellation Hercules. He was the southern god of winter, who came northward as the conquering sun-god, reaching his northern point at the summer solstice, where he was defeated. II. Diomedes, the counsellor (*μῆδος*) of Zeus, son of Tydeus, the hammer (*tud*) god, the northern smith, the conquering god of Summer, the Indra who slew Vritra at the summer solstice, and who with Odusseus had taken the thirteen chariots and twenty-six horses of the Thracian thirteen-months year. He proclaimed himself in this race as the god driving the sun-horses of the year by driving the two immortal horses he had taken from Aeneas. These were two of the six stallions[1] which Anchises, father of Aeneas and god, as we have seen (p. 278), of the thirteen-months year, stole from Laomedon, substituting for them mares. He thus obtained six stallions, which, with six mares of his own, made up the thirteen months of the year of which he ruled the centre month. He gave two of these stallions to Aeneas, and it was these which Diomedes drove. III. Menelaus, husband of the immortal Helene, sister of Poludeukes, the much raining twin and the tree-mother (*δενδρῖτις*) of the Dorians of Rhodes. He drove a pair of steeds belonging to the original twin gods Gemini, one of which was the mare Aethiope owned by Agamemnon his brother, husband to Clytemnestra, sister of Kastor the mortal twin son of Tyndareus, the hammer-god. He was the god of the autumn season consecrated in India to the twins in the month Ashva-yujau (September — October) succeeding the rains. IV. Antilochus, son of Nestor of Pylos, the city of the Gates (*πύλαι*) of the Garden of God, the god of Spring, whose horses were born of the Gates of Heaven (*πυλαιγένεες*)[2]. V. Meriones, born of the Thigh (*μήρια*), the son of Molos (*war*), half-brother of Idomeneus, leader of the Cretan archers, the winter-god of the bow, who is said by Homer to be equal to Ares, called Enyo, the god of war[3]. He in the last contest of the games was matched against Ajax

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[1] Hom., *Il.*, v. 265—269, 323—327, xxiii. 291, 292.

[2] Ibid., xxiii. 303.

[3] Ibid., ii. 645—652.

Teucer to shoot the year-bird originally slain by the Indian Krishānu. Teucer was a second birth of the earlier Teucer, who, as I have shown on p. 630, came from Crete to Troy as leader of the Cydonian archers, and there became the parent king of the Trojan Teucri and father-in-law of his successor Dardanus, son of Electra the Pleiades.

In the archery contest Teucer drew the first lot, but his arrow missed the year-bird tied by a stone to a post and only cut the string. Meriones then took up his bow, praying to Apollo, and aimed his arrow at the released bird flying through the air. He hit it in the breast, and the arrow after wounding the bird fell at his feet. The bird flew to the mast of a ship, where it settled and stretched out its neck while its wings closed to its sides, and it then fell dead. Thus Meriones, the son of the Great Bear thigh (*μήρια*), the sun-god of the fifteen-months year, by shooting the bird of winter performed the feat of Krishānu, the Great Bear archer who shot the Shyena Pole Star bird of frost (*shya*), and he thus closed the year-contest of the instalment of Achilles as the ruling sun-god of the year which ended with the competition of the archers.

He took away as his prize ten double axes, the symbols of ten lunar months of gestation, while his rival Teucer only received half a double axe, the single axe of the Scythians, called Sagaris, the weapon of the stone age[1]. The games closed by the gift of a spear and a large vase (λέβης) from Achilles to the two foremost spear and dart throwers of the Greeks, Agamemnon and Meriones; Meriones receiving the spear and Agamemnon the vase, thus proving that special honour was paid to Meriones as the earthly representative of the heavenly archer, the divinely born son of the Thigh.

The course of the chariot-race was guarded by Phœnix, and his introduction proves that the race was one run by contending year-gods. He was the year-bird of the date-palm (φόινιξ) tree[2], the sacramental tree of its sons shown on p. 636 to be rulers of South-western Asia and India, whence this bird rises yearly from its ashes as the ever-living year-bird[1].

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[1] Hom., *Il.*, xxiii. 859—894.

[2] Ibid., 360.

This year-bird of the age of date-palm worship, the Greek or Syrian form of the bird Garuda perched on the chariot of the Indian Krishna, is called a comrade (ὀπάων) of Peleus, god of the Potter's clay, father of Achilles, who knew the laws of the course, for he, as the original sun-bird, was the predecessor of Achilles himself, who steered his own annual course through the heavens without being led, like Rāma, by the moon-god Sitā, or watched by Lakshman Arcturus, the god of the boundaries (*laksh*), the successor of Canopus the steerer of the year-ship Argo. The course over which the race was to be run, as described by Nestor in his advice to his son Antilochus[2], was round a withered oak or pine trunk a fathom high, marking the tomb of an ancestral chief. This in races run at Troy to commemorate the Trojan ancestral gods at the new year was almost certainly the tomb and altar dolmen of Ilos marked by the parent wild fig-tree of Troy, described by Homer as standing in the midst of the plain[3].

This was now withered and became, like the Udumbara wild fig-tree branch, the goal of the national rule course. This sacred decayed tree was the equivalent of the image of the Indian mother-tree-goddess of the tree trunk, the golden Mariamma. It stood between two stones, the two pillars placed in front of all Phœnician temples, the pillars of the solstices, and between these and the goal there was enough space for the chariots to turn as they rounded it. When the lots for the race were drawn that of Antilochus, the driver of the gates of Spring, came out first, showing that the year began in spring under the guidance of the Gate-stars Gemini. Next to him was Eumelus the summer, and after him came Menelaus the autumn, followed by Meriones, the winter-god of the bow. These four represented four seasons of the eleven-months and cycle-year. Last came Diomedes, the god of the fifth new season of the seventeen-months year, the rainy season, who was the final victor. They started in this order, and only the latter part of the race is described by Homer. In this Eumelus was first after the chariots had passed the goal and were racing towards the winning-post, but Diomedes was close behind, and was just about to pass him when Apollo caused him to drop his whip, and thus prevented him from urging on his horses. But when Athene saw that her favoured chief was beginning to drop back she picked up the whip and gave it to him, and also caused the yoke of Eumelus's chariot to break so that the horses could no longer draw it. He was thrown out and the skin of his arms, elbows and face torn off, and when he was thus disabled Diomedes easily won the race. Antilochus came in second, beating Menelaus by getting before his chariot in a narrow part of the course where two chariots could not run abreast, and Meriones, who was behind all the others, was fourth.

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[1] Herod., ii. 73, says that it carried its father when dead from Arabia to Hierapolis (Annu), the Egyptian sun-city, in an egg of myrrh which it made hollow, and that his body did not add to the weight of the egg when it was only made of myrrh. But this story is merely a form of the legend calling the Phœnix child of the myrrh-tree, and in its original form it told of the yearly death and resurrection of the sun-bird born from the mother-tree.

[2] Hom., *Il.* xxiii. 327—333.

[3] Ibid., xi. 166, 167.

The prizes given to those who took part in the race and their allotment were also significant. The first of them was a female slave, the sun-maiden, and a cauldron holding twenty-two measures, the half-months of the eleven-months year. The second prize, which Achilles first adjudged to Eumelus but afterwards gave to Antilochus when he claimed it as his due, was a six-year-old mare with a mule foal, that is to say she was the mother of the eleven-months year-mule horse; and this mare Antilochus resigned to Menelaus when the latter reproached him with beating him by unfair driving, but Menelaus, when Antilochus confessed his fault, refused to take it and got the third prize, a cauldron holding four measures, the four seasons of the eleven-months year.

Meriones received the fourth prize, two talents of gold; and the fifth prize, a double cup, was given to Nestor, the ancient warder of the gates when the spring sun in the Gemini constellation of the gate-posts went forth on his yearly course, and it was to his son Antilochus that the mother of the mule of the eleven-months year was given which he entrusted to his companion Noemon, the gnomon stone.

The prize given by Achilles to Eumelus in place of the mare pregnant with the mule foal was the coat of mail of Asteropaios, leader of the Pæonians, the star (ἀστήρ) born son of Pelagon, the stream (*peleg*) god, and grandson of Axius, the central river of Macedonia, who like Patroclus carried as his weapon two spears Scamander, the Trojan parent-river, sent him as his champion to meet Achilles, who slew him[1]. The Pæonians, or sons of the healing (παιών) stars of the race of the sun-physician, though they dwelt in Macedonia, traced their descent to the bow-bearing race of the Teucri, who had come thither from Troy and were noted archers[2]. This prize, equally with that of the mule foal, marks Eumelus as the representative of the sons of the sun-horse of the eleven-months year, who deified the star-tailed peacock (παιών) both in India and Greece, and who traced their descent from the archer-race of the sons of the bow, who called the Great Bear the Bow-star.

The chariot-race has a close analogy with the contest of the Kaurāvyas and Pāndavas. In both the victorious season among the five into which the year was divided was the god of the rainy season beginning at the summer solstice. This god in the Pāndava year was Arjuna, whose charioteer was Krishna, the driver of the year-chariot, and whose weapon during the last decisive eighteen days' battle with the Kaurāvyas was the bow Gan-diva, the sun-god (*diva*) of the land (*gan, ganh*). He was the parallel of the Greek Diomedes, who like Arjuna, to whose chariot the heavenly year-horses of Krishna were yoked, drove the year-horses he had taken from Æneas. Also Arjuna was at the end of the war selected as the chief of the national charioteers to attend the sun-horse Parikshit, and hence, as we have seen, his position as a year-god was changed from one in which he began his year with the beginning of the rains at the summer solstice to a god of the year ruled by the stars Gemini, when he took the name of Phalguni, and began his year in the month Phalgun (February—March) ending with the vernal equinox, when he started to follow Parikshit on his course round the heavens beginning with the full moon of Cheit (March—April). Similarly his Greek parallel Diomedes, proved by his success in the national year-race to be the best Grecian charioteer, was the protected favourite of Athene, the national goddess of the thirteen-months year, the counterpart of that of seventeen months, which began, like the last year of Arjuna, in February—March, and reached its mid-month on the 15th of August, the day when Athene received her Peplos or yearly leaf-garment, that closing the original Indian mid-month Shrāvana (July—August), the lame (*Shrāvana*) or centre one-legged month of the Nāga snakes, and beginning the month sacred to the dead Fathers Bhadra-pada (August—September). It was Diomedes, the charioteer of the sun-horses of the thirteen-months year of Anchises, who in the race established Athene as the year-goddess of the year beginning in February—March with the Anthesteria of Dionysos, the vine-god.

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[1] Hom. *Il.* xxi. 135—179.

[2] Herod., v. 13; Hom., *Il.* ii. 848—850.

In the succeeding contests Odusseus won the foot-race, beating the Locrian Ajax Oileus, reputed to be the swiftest of the Greeks after Achilles, and Antilochus, the son of Nestor. But the victory of Odusseus, like that of Diomedes in the chariot race, was gained by the aid of Athene, who caused Oileus to stumble and fall on the muddy ground wet with the blood of the victims sacrificed at the Games. The cup won by Odusseus was that of Thoas, the king of the Tauric Chersoneus, who was, as we have seen on p. 156, the Phœnician Tammuz, the Sumero-Akkadian Dumu-zi

Orion, that is to say Odusseus himself in his first form as a year-leader. He won this cup as the ruling year-god of this new sun-year, that of seventeen and thirteen lunar months[1], which position he assumed, as we shall see, among the Phœnicians of the thirteen-months year.

Odusseus also contended against Ajax Telamon in the wrestling match in which both combatants were considered equal[2], and Diomedes in the spear contest defeated Ajax Telamon, and won as his prize the sword of Asteropaios, whose coat of mail had been given to Eumelus, and this was the sword of the star-god ruling the eleven-months year[3].

Thus we see that the evidence I have adduced seems to show that the new seventeen-months year of Diomedes opening with the games of Achilles, in which he was the victorious charioteer, was a form of the thirteen-months year of Ares, who, as we have seen (p. 272), was bound together with Aphrodite, his thirteen-months year wife, both of whom had been wounded by Diomedes in his Aristeia or victorious battle described in Hom. Il. v. And that this new modification of the year was one, like its parallel form in India, specially dedicated to the revived Orion, Odusseus and Prajāpati as the seventeen-months year, is proved by the history of this year in the year-records of Odusseus.

It was as a god born of the year of thirteen lunar months that Odusseus appeared in Ithaca as the returning pauper sun-god, the mendicant sun-god of India who takes the food that is to sustain him in his never-ceasing task of the heat and light-giving ruler from his begging-bowl, the heavens and the earth, and the Greek form of the Persian pauper sun-god Gushtasp or Vistāspa, who made the Zarathustra religion the national form of worship. Odusseus came from the land of the Phœnicians, the dusky (φαίη) land of night ruled by twelve kings whose thirteenth over-lord was Alkinoos, and it was they who sent him to Ithaca in their year-ship with 52 oarsmen, the fifty-two weeks of this year[1]. The story of his arrival at Scheria the Phœnician country clearly proves him to be the ruler of a year who awoke in his new country on the twenty-first day of his voyage, the last day of a month of the seventeen-months year when he was to become a god of the corresponding thirteen-months year of Alkinoos. He came from Ogygia, the island of Kalypso, the hidden (καλύπτω) goddess, where he had remained for eight years[2]. He was sent thence to Scheria at the command of Hermes, the god of the sun-Gnomon pillar (ἕρμα), where he was to arrive on the twentieth day[3], and whence he was to be sent to Ithaca. He thus came as the sexless sun-god hidden in the era of the sun of the eight-days week. Poseidon, the snake-god of the three-seasons trident year and owner of the star-horses of the sun, was, on his return in spring from the southern land of the Æthiopians, his winter dwelling-place, aware of the coming of the new warrior sun-god armed by Kalypso with the cap of darkness (καλύπτρη), the golden year-girdle and silver-white (ἀργύφεος) tunic of the conquering sun of the year of the seven-days week measured by the two lunar crescents of the double axe (πέλεκυς) of the Carian Zeus which he carried. Poseidon fearing the new usurper of the rule of heaven raised a tempest which wrecked the raft of Odusseus, the raft of the transition seventeen-months period of the thirteen-months year of the seven-days week, immediately after he on the eighteenth day of his voyage arrived in sight of Phæacia[4]. He was saved by Ino, the daughter of Kadmus, in the form of a sea-gull. She was the mother of Melicertes the Phœnician Malkaerth, with whom she leaped into the sea, and conveyed him as the dolphin-mother-goddess Tirhatha to the foot of her tree form, the pine-tree from which he was to be born as the son of the virgin-mother-tree. She gave to Odusseus the magic sail the kredemnon, which, as we have seen in the story of Rustum and the Bebr-i-bayan, was the zodiacal ribbon showing the yearly course through the heavens of the independent sun-god about to be born. This he put on after he had taken off the dress of the warrior-sun-god given him by Kalypso; and it, after two days tossing in the sea calmed by Athene, brought the naked sun-god Odusseus to the Phœnician coast, where he made himself a bed under the two parent olive-trees of the sun-mother Athene, whose tree, as we have seen (p. 296), made his olive-tree revolving bed in Ithaca. These trees were, the wild olive-tree (φυλίη) and the cultivated olive (ἐλαία), and it was under these that he awoke on the twenty-first morning of his first month passed in his voyage from Ogygia as the naked beggar-sun-god of a new year, who was to collect in his begging-bowl the vault of heaven, from the air, rain, and earth the wealth of produce which was to enable him to make all the lands on which he shone rich in corn, wine, and all health and life-giving flowers and seeds and the raw materials extracted from them. Here he was met at his rising by Nausicaa the sun-maiden, who re-robed him and brought him to the palace of her father Alkinoos and her mother Arete.

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[1] Hom., *Il.* xxiii. 739—782.

[2] Ibid., 735—737.

[3] Ibid., 811—825.

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[1] Hom., *Od.* viii. 390, 391, 35, 36, 48.

[2] Ibid., vii. 253—263.

[3] Ibid., v. 34—38.

[4] Ibid., v. 229—236, 277—318.

In this story we see clearly that the new sun-god of this year, who was made by Athene, goddess of the olive-tree, victor in the chariot and foot-race, was a god re-born to a new phase of divine existence from those in which he appeared in what the Buddha of the Jātaka would call his former births. It was not till Odusseus had lost the warlike garments of the sun-god of the year of the seventeen-months year and had been slain by the trident of Poseidon, that he rose from death as the new-born naked sun-god of the new era born of the olive-tree as the immortal ruler of time, who marches unceasingly and unrestingly on his path through the zodiacal stars spreading peace and plenty throughout the world.

E. *The seventeen-months year in the Mahābhārata chronology.*

To obtain further insight into the history of this year we must turn to the Mahābhārata. There we find its origin mythically attributed to the fifth year of the Pāndavas' exile of thirteen years. It was at the end of the fourth year that they as the year-gods beginning their circuit in the south went northward on their tour of pilgrimage to the sacred shrines described in the Tirtha Yātra sections of the Vana or Forest Canto. They reached the northern point of their year's journey on the seventeenth day of their departure from the south, and remained for seven days, the first week of this year, at the Gandha-madana, the grove of intoxicating odours near Mt. Mainaka, born of Menekā, the moon goddess who measures time. There they were joined by Arjuna, the god of the rainy season beginning at the summer solstice, who came to them from Indra's heaven driven in the car of Mahendra the Great Indra, who was, as we have seen, the conquering god of this year, and with whom Arjuna had dwelt for five years[1].

The traditional history of this year is told in the story of Skanda the sun-lizard, who was, as we have seen in Chapter IV., p. 332, born from the southern cauldron of life, the kettle Kesari-tar, in the age of the three-years cycle-year. In the Mahābhārata he is the son of Svaha, the last goddess of the eleven gods summoned by the cry of Svaha Hail to the animal sacrifice at which the Apri hymns of the eleven-months year were recited, and she is called the daughter of Daksha, the god of the showing hand of the five-days week. She disguised herself as the Pleiades mother, the six wives of the seven Rishis, the seven stars of the Great Bear, of whom Agni was enamoured, and whose household-fire Gārhapatya he had become, and called herself Shivā, the female Shiva wife of Angira, the offerer of burnt sacrifices of the three-years cycle-year. After assuming successively the forms of all the Pleiades stars, and being unable to assume that of Arundhati, who was, as we have seen on p. 302, the star Corona Borealis, she bore the male child called Kartikeya, the son of the Pleiades Krittakas, the god Skanda. This account of his first birth shows that he was born after the union of the worshippers of the Pleiades' mothers of the year of five-day weeks with the god of the Gārhapatya household-fire consecrated to the thirteen-months year. In other words, it states that the seventeen-months year, which was a year of the second form of Skanda as Vi-sakha the goat god, was a modification of the year of thirteen, and that it was introduced after the worship of the sun-god as the child born in the star Corona Borealis.

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[1] Mahābhārata Vana (*Yaksha-yuddha*) Parva, clvii., clxiv. pp. 467, 468, 491.

This New Year god was born in the land of Chaitra-ratha, that consecrated to the star Chitra (Virgo), and he carried in one hand a red-crested cock, that is to say he was the god of the rising sun born under the star Virgo, the mother of corn, the ruling goddess of the eleven-months year. He was a god of six faces, looking north, south, east and west, and to the zenith and nadir, the god of the worshippers of the sun-cock sacred to the sun-physician, to whom cocks were offered, and he was nursed by the mother-goddess to whom human sacrifices were offered, the mountain-goddess Durgā, the twin sister of Krishna, the eighth son of Vāsudeva and god of the fifteen-months year, and by his father Agni with a goat's mouth, that is to say Agni as the Pole Star goat.

This god, called Guha the concealed one, was attacked by Indra at the head of the gods, and as the divine fire-god of altar-fire he remained unvanquished, but was transformed by Indra's thunderbolt into the god Vī-sākha (April—May), that is to say he became the god of the seventeen-months year, the five-seasons year, of Indra as the god of the summer season Shukra (pp. 743, 744), which in the Brāhmana ritual began at the full-moon of Cheit, but in the Mahābhārata history is said to begin with the new moon of Vīsākha (April—May), according to the earlier custom of measuring time by new moons. This new god was the child (*Sisu*) of seven mothers, the eighth and ninth of the divine Kumāras, both of whom were goat-gods; hence this god is the exact parallel of the Prajāpati of nine forms of the Brāhmanas to whom goats were offered at the Vājapeya sacrifice, and as the god of a year measured by seven-day lunar weeks he married the moon-goddess Devasena, called by eight names, of which two are Kuhū the new moon and Sinīvali the waning moon[1], and began his year when Abhijit Vega had disappeared, that is had ceased to be the Pole Star, so that the year dates from the age of the Pole Star in Hercules[2]. This victorious god finally established his power by the slaying of Mahisha, the buffalo, that is by abolishing the worship of Indra as the buffalo-god, and thus introduced the worship of the cow, the mother Rohinī (Aldebarān), who succeeded Abhijit Vega, and was, as we have seen, the mother of Durgā or Subhadra, Krishna's twin-sister, together with the ritual of libations of melted butter used in the ritual of Prajāpati's year and in all the later Vedic sacrifices prescribed in the Brāhmanas. The identity of the god called Kartikeya, the son of the Pleiades (Krittaka) mother Rohinī Aldebarān Skanda, the sun-lizard, and Vi-sākha, the god who began his year in April—May with the ruling god of Prajāpati's seventeen-months year of 357 days, is most conclusively proved by the fifty-one names given to him as the god of the year of fifty-one weeks, or one week less than the fifty-two weeks of the complete thirteen-months year[3]. Also another indication of the place of this year in the national traditional chronology is given by the statement in the Mahābhārata that the mountain-goddess who nursed Skanda in his first form was the goddess of the Kadamba almond-tree, the sacred tree of the Kharwars and Oraons, and hence we see the two forms of the god, the god of the thirteen-months year of the Kharwar and Oraon yellow race, and its successor the seventeen-months year of the red race who in its ritual united themselves with their predecessors and made the two opponents one united nation[1] as the Bhāratas of Bhāratavarsha.

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[1] Ludwig, *Der Rigveda*, vol. iii. par. 43, p. 189.

[2] Mahābhārata Vana (*Mārkandeya Samāsyā*) Parva, ccxxviii., ccxxix., pp. 643—696.

[3] Ibid., ccxxii., ccxxx., pp. 679—710.

This year of Skanda appears also in the accounts of the attempted rape of Drūpadī, the Pāndavas' wife, by Jayadratha, which took place at the end of the eleventh year of the Pāndava exile, and after Dur-vāsa, the ill-omened emissary of Duryodhana, Dusshāsana, Karna and Shakuni, the gods of the four seasons of the eleven-months year, had come to the Pāndava camp with his disciples to beg a meal from them after they had taken their own, and when he knew that their sun-filled bowl of daily food would be empty. But Drūpadī when the company of ascetics arrived prayed to Krishna, who came at once and replenished the bowl, the beggar-bowl of the Buddha; and when Dur-vāsa and his company found that the sun-bowl was replenished and that the food-providing power of the Pāndavas ruling the year was not exhausted, they fled away from Krishna. This sudden exhaustion and replenishment of the year-bowl betokened the change of time reckoning from the thirteen-months to the seventeen-months year introduced by Jayadratha, who arrived close to the Pāndavas' camp after Drūpadī's bowl had been refilled[2]. He was king of the moon (*sin*) kingdom of Sindhu, who drove in his chariot horses of the Saindhava or moon breed, which were in the story of Nala and Damayantī driven by Nala and Ritu-parna, the ruler of the seasons (*ritu*) when Nala learnt the methods of time calculation under the Vibithaka or Arjuna (*Terminalia belerica*), the tree bearing the tanning Myrobolan fruit[3]. Jayadratha ruled the Sauviras, the sons of the bird Su, and as the god of the thirteen-months year he was overlord of twelve subordinate princes named Angārika, Kunjara, Guhlaka, Satrunjaya, Srinjaya, Suprabuddha, Probhankara, Bhramara, Ravi, Surā, Pratāpa, Kuhana. His banner was

[1] Mahābhārata Vana (*Mārkandeya Samāsyā*) Parva, ccxxix., p. 698.

[2] Ibid. (*Ghosha-yatra*) Parva, cclviii., cclxi. pp. 769, 777—780.

[3] Ibid. (*Nalopākhyana*) Parva, lxxi., lxxii. pp. 212—217.

the silver boar[1], and his father was Vriddha-kshatra, the old (*vriddha*) ruler (*kshatra*). He had married Dus-shalā, the hundred and first child, and the only daughter born with the hundred Kaurāvyas from the egg laid by Gandhārī, the Pole Star Vega, the wife of Dhritarāshtra, p. 316[2]. She was the Hindu counterpart of the Semitic Dinah, the female form of Dan the Pole Star judge, and the thirteenth child and only daughter of Jacob.

Jayadratha, the silver boar-moon-god, when he attempted to carry off Drūpadī was seeking for a wife to replace the dead Dus-shalā, the goddess of the thirteen-months year. He passed the Pāndava camp while the five princes were out hunting, having each as gods of the five seasons gone, as we are told in the poem, to a different part of the horizon.

Yudishthira, the god of spring, the equinoctial sun, was in the east, Bhima, the god of summer, coming from south to north, was in the south. Arjuna, the god of the rainy season, in the west, and the twins Sahadeva and Nakula, the gods of autumn and winter, were in the north, whence they started for their winter home in the south.

As Jayadratha, who boasted his descent from the seventeen high clans, the seventeen months of his new year, passed the camp he saw Drūpadī, called Krishnā or the female Krishna, the goddess whose year-bowl was filled by the sun-god of the fifteen-months year, leaning against a Kadamba almond-tree, the parent-tree of the Oraons and Kharwars, the Jewish prophet priests, the Kohathites and of the thirteen months of the first year of Skanda, and sent an emissary to try and persuade her to elope with him. But before he made any proposition of this kind Drūpadī, who met him, told him to invite his master and his followers to rest at her house. Jayadratha then came thither with six followers as the seven days of his week, and when Drūpadī offered food he proposed that she should mount his chariot and journey with him. She refused, and called Dhaumya, the Pāndava priest, to protect her, but Jayadratha dragged her away from him and placed her in his chariot.

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[1] Mahābhārata Drona (*Abhimanyu badha*) Parva, xliii. 3, p. 134.

[2] Ibid., Adi (*Sambhava*) Parva, cxvii. p. 342.

This was the rape of the goddess of the Kurum almond-tree, whose sacred river was the Kurum-nasa (p. 428), which heralded the fall of the ancient faith in the goddess of the mother-tree and the introduction of the new worship of the rising sun of the east riding the white horse who succeeded the Pole Star Jayadratha's father as the ruler of heaven.

When the Pāndavas returned they pursued Jayadratha, released Drūpadī, and when Arjuna caught Jayadratha after his flight by slaying his horses with his arrows they forced him to declare himself the slave of the Pāndavas as the god of their year of five seasons. When he escaped from his captor Jayadratha implored Shiva, the three-eyed god, for aid to revenge his defeat, but all Shiva would grant him was the victory over Arjuna's four brethren and immunity from death at the hands of any of the Pāndavas except Arjuna, whom he declared in a long panegyric to be the embodied god-man born of the divine water, the primitive home of life, the counterpart of Vishnu, the original village (*vish*) year-god, and of Krishna. Thus proving that this god who had, as we have seen, recently come from Indra's heaven with Gandiva, the divine bow of the rainy season, was the god introduced into this seventeen-months year as the god of the rainy season added to the four gods of the four seasons of the eleven-months year [1].

The promise of the short career of victory given to Jayadratha by Shiva was fulfilled in the eighteen days' battle between the Kaurāvyas and Pāndavas, when Abhimanyu, the son of Arjuna and Su-bhadrā, the father of Parikshit, who became after his death the moon-god, was leading the army of the Pāndavas against the Kaurāvyas and overthrowing all the foes, he met Jayadratha, who checked their career and defeated in single combat Yudishthira and Bhima and wounded the five sons of Drūpadī and her brother the Panchāla chief Drishtha-dyumna, the seen bright one. It was after this that Abhimanyu's victorious career came to an end like that of Patroclus, for Karna, the Kaurāvya archer, broke his bow. Kritavarman and Kripa, two of the Kaurāvya leaders, slew his horses and his two charioteers, the two lunar crescents of the moon-god, and Drona, the Kaurāvya general, the god of the cask (*drona*) of the immortal Soma, cut off the hilt of his sword. Abhimanyu, however, contrived to fight with his mace and was slain by the son of Dusshāsana, one of the gods of the four seasons of the Kaurāvya year. But after the death of this rival moon-god Arjuna made a vow that he would slay Jayadratha the next day, as it was owing to his defeat of the four Pāndavas that he was surrounded without support by the Kaurāvyas; and accordingly on the next the fourteenth day of battle, when Jayadratha was placed at the head of the Kaurāvya fighting-men, he was slain by Arjuna with the bow Gandiva. The magical arrow bore his head adorned with the lunar ear-rings to the lap of his Pole Star father, Vriddha-kshatra, whence it fell to earth, and as it fell the head of the Pole Star god was broken to pieces, and he ceased to rule the year, being superseded by the new all-powerful sun-god[1]. Thus the death of Jayadratha, the god of the lunar-year, and the taking off his head is a parallel of those of Eurytion the Centaur and Melanthios the goat-god, whose nose and ears were cut off, for in all these cases the old year-god slain as the competitor of the omnipotent sun-god became a headless trunk, the god of the shadow-casting gnomon-stone.

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[1] Mahābhārata Vana (*Drūpadī-harana*) Parva, cclxii.—cclxxii. pp. 781—804.

F. *The seventeen and thirteen-months year in Egypt.*

This year is most conspicuously represented in Egyptian mythology in Chapters CXLIV.—CXLIX. of the Book of the Dead, which is a historical record telling of the stages of the development of Egyptian religion during the epochs when the Great Bear was called first the left and afterwards the right Thigh of Set, the ruling ape-god. This period began with the rule of Horus, the bird-headed ape of the eleven-months year, whose four sons were the four stars of Pegasus, the constellation which was the black horse of the sun-god of the year, and ruled it with the seven stars of the Great Bear, the eleven stars of the two constellations symbolising its eleven months, and hence in the description of the year in the Book of the Dead, these four stars of Pegasus are said to be behind the Thigh in the northern sky[1]. The story of this age is told in the form of an account of the journey through the nether world of the souls of Ani, who is to become a new god Osiris Ani, and Thuthu his wife. In the course of their journey they pass through the seven Ārits or mansions, the fourteen and twenty-one Pylons or gates depicting the seven-day weeks and fourteen-day half months of the year of thirteen months and the twenty-one-day months of that of seventeen. These lead them into the fourteen Aats or divisions of Sekhet Aanru, the goddess of the field (*sekhet*) of reeds, the cultivated land of the nether world, where the wheat-ears are two cubits and the stalks three cubits long, and the barley-ears three cubits with stalks of four cubits[2].

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[1] Mahābhārata Drona (*Abhimanyu-badha*) Parva, xlii., xliii. pp. 131—135, xlviii., xlix. pp. 143—149, Drona (*Pratijna*) Parva, lxxiii. 20—42, pp. 200, 201, Drona (*Jayadratha-badha*), Parva, lxxxviii. 11—34, pp. 237—239, cxlvi. 105—130, pp. 455—457.

Sekhet is a goddess depicted with a lion's head, and also as a human-headed scorpion with horns and a disk on her head. As a star she is both the star γ Draconis, to which her temples as Mat, the mother-goddess, are oriented at Thebes and Antares in Scorpio, and as the latter star she ruled the autumnal equinox[3]. It was the seven scorpions sacred to the goddess, the seven stars of the Great Bear, which showed Isis the way to the Papyrus marsh, the place of the reeds of Sekhet near the crocodile city of Pisui, when she was pregnant of the young Horus, the hawk-headed god begotten, as we have seen in p. 192, when she as a hawk hovered over the reviving Osiris brought from the cypress-tree at Byblos before he was cut into fourteen pieces by Set.

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[1] Budge, *Book of the Dead*, xvii. 90, 91, p. 53.

[2] Ibid., cxlix., ii. 1—3, p. 264.

[3] Lockyer, *Dawn of Astronomy*, pp. 289, 290, 308.

The Ārits and Pylons are in the chapters describing them in the Book of the Dead addressed by three forms of Osiris, Osiris Nu, Osiris Auf-ankh, and Osiris Ani, whose different functions as described in this Egyptian Bible and in their ritual will help us in discovering the inner meaning attached to each of them.

Osiris Nu addresses the seven Ārits in Chapter CXLIV. and the first fourteen Pylons in Chapter CXLVI., the last being invoked by Hera-em-khebit Horus of the South, who calls himself in the last line of six of his last seven addresses "the feeble-bandaged one," that is the god who introduced mummyfication and the bandaging of dead bodies[1]. Through these he passed into the fourteen Aats or divisions of Sekhet Aanru, each of which he invokes.

Osiris Nu is called in Chapter CXVII. Osiris Neb-qet, Osiris the orbit[2], or the god who measures his year by the passage of the sun through the ecliptic stars. He is said to celebrate as his yearly festivals those of the month and the half month, that is of the new and full moon under the hand of Thoth the moon-god, and at each of the Ārits he invokes the thigh, the head, the heart and the hoof of a red bull then to be offered[3]. In Chapter CXLVIII., seven kine, the seven days of the week of the lunar-year, and a bull, upon whose thighs, the stars of the Great Bear, he is to be born, are to be offered to him, and the bull is invoked as the husband of the cows, that is as the bull star-god Taurus, the bull of Mithra, and the Rohita or red bull of Indian mythology, the husband of Rohinī the red cow, the star Aldebarān[4], and the father of the child of the Majesty of Indra. His course through the fourteen Aats shows him as the god of the primitive faiths when the dead were interred with compressed limbs, as in the Neolithic age, who passes afterwards to the later period of the mummy burial of the second Horus. His earlier course is through the first eight Aats, all of which are painted green as dedicated to the god of vegetation, and the sixth of these is dedicated to the fish-god Ammehet. In the eighth Aat he calls himself the Ennur bird of the seasons (*ennu*) of the year measured by the seasons, and the god of the north horizon, the sun-hawk of the first form of Horus. Thence he enters upon the yellow Aats of Horus, the Jackal of mummy burial, and in the ninth Aat he goes into and leaves the wicked (*aqes*), city of Aqesi, the crocodile which none can enter and leave except the god born of the egg, the god Osiris Auf-ankh, of the limbs (*auf*) of the creating egg. Thence he as the new god born of the egg came to the high (*qa*) city of Qapa of the jackal-god, holding the knife for opening the body in the process of embalming which he got in the eleventh Aat from the god Suti, and in this Aat he sits on the Thigh of the Lake, the Great Bear constellation. In the twelfth Aat he passes to the city of Being (*unt*), and thence to the land of the thirteenth Aat of water called Uart ent mu, the Thigh of water, the home of the Hippopotamus, whose fore-paw rests on a beetle, the god of the thirteen-months year. The fourteenth Aat, representing the half month of the thirteen-months year, is that of Kher-āba, the battle (*āba*) of the testicles, when Thoth emasculated Set, healed the right eye of Rā[1], and made the thirteen-months year that of the sexless god of the Thigh of Kher-āba the jackal[2], the last stage of the year of Osiris Auf-ankh.

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[1] Budge, *Book of the Dead*, cxlvi. pp. 256—258.

[2] Ibid., cxvii. p. 182.

[3] Ibid., cxliv. 5, 6, Rubric, pp. 241, 243, cxlix., v. p. 266.

[4] Ibid., cxlviii. 2—8, cxli. 16—27, where these seven kine and the bull, accompanied by the four rudders of the north, west, east, and south, round

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which they revolve, are named as gods to whom Osiris Nu offered, and in the Vignette to this chapter the four sons of Horus bear the banner of the Jackal, that is of the second form of Horus as the mummifying god, pp. 261, 262, 231—234.

[1] Budge, *Book of the Dead,* xvii. 68—75, p. 62.

[2] Ibid., cxlix. pp. 264—268.

This god was in his original form the god Nu, of the watery abyss of the sky (*nu*), who is called the father of Rā the sun-god, while his mother is Nut the heavens' vault[1]; and in another hymn Nu is the mother of Rā, so that he was, like all the oldest gods, without sex[2]. He is also called the crocodile and the mighty fish of the black (*qem*) city of Qemu, the god who as the sun-hawk travels over Nu, the watery abyss of heaven, in his year's boat. He is thus the god who in his first divine birth was the cloud-bird, the god Num of the Samoyedes, the god of the Akkadian land of Elam called Nun-maki, the lady (*mak*) Nun, whose name means the heaven[3], and he is the equivalent of the Babylonian god of heaven, Anu.

He is in Egyptian mythology, with his wife Nunet, the vulture, the Pole Star Vega, the chief of the eight paired apes of the Meh-urt year-cow who sang the praises of Rā and are the servants of Khnum the architect, the great ape-god who was, as we have seen in p. 135, the star Canopus[4]. Thus he is in all his forms the ancestral year-god who was the cloud-bird, the Pole Star tree-ape, the sun-hawk, the polar crocodile and the fish, the Hebrew god Nun the fish, and the polar fish of India (p. 738), the original form of the god Salli-manu and of the cow-god of the ages of cow worship. In short he is the god universally worshipped in India, South-western Asia and Egypt as the ruler of annual time, who had in the course of ages assumed different phases in the rituals of the various races who have successively worshipped him.

As the god of the new and full-moon festivals led by Thoth the moon-god he is god of the year of Khēpera the beetle, whose birthday is described in Chapter CXXX. of the Book of the Dead. At dawn on this day he opens the gate of the horizon with his Urheka, the ram-headed serpent knife of the Ram constellation Aries[1], and sets forth in his year-boat with his face, like that of Septu Sirius, placed on the god of the Thigh, the Great Bear. On this mighty thigh he makes his year-circuit in the boat of Khēpera the beetle, led in his eye by Thoth the moon-god[2].

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[1] Budge, *Book of the Dead*, Hymn to Rā when he rises, 5, pp. 5, 10, 11.

[2] Ibid., 15, xv. Hymn to Rā, 29, p. 38.

[3] R. Brown, jun., F.S.A., *Primitive Constellations*, vol. ii. chap. xiv. pp. 163—165; Sayce, *Assyrian Grammar*, Syllabary Signs, 361, 498.

[4] Brugsch, *Religion und Mythologie der ālten Ægypter*, pp. 123, 124, 444, 469.

This is a clear description of the year-course of the god of the thirteen-months year of the seven Ārits, the fourteen Pylons and the fourteen Aats whose birthday was celebrated with Egyptian ritual on the 1st of Pharmuthi (January—February), and its events are depicted in the picture and description at Erment telling of his birth as Rā the Kheper. His mother in the pains of labour is supported by the midwife Renpit, the year, and Nit Neith the vulture weaving (*neith*) star the constellation Vega, the year-goddess of Kheper the beetle. The child when born is given to a waiting-woman Menat, meaning the breast, that is to a wet nurse, who gives it to Khnum-at, the female form of the architect ape-god Khunum. Amen-Ra, the god of the South, and Rechebt, the northern goddess, are witnesses of the birth. The seven Hathors from upper and seven from lower Egypt fly round as birds to protect the place of birth. They were the seven Khu birds, masters of knowledge (*rech*), raised from the primæval waters by the eight gods headed by Nun, the director of the Meh-art cow-goddess (*urt*) of the flood (*meh*). The Khus rose on earth from the pupil of the eye of the rising sun, and, with Thoth the moon-god, ruled the world. They were the seven sparrow sun-hawks, the seven days of the week of the year of Khēpera the beetle[3].

Osiris Auf-ankh, the god who addressed the twenty-one Pylons in Chapter CXLV., is the god of the limbs (*auf*) of the ānkh, the Egyptian symbol of life ☥ the egg of the mother-bird said in Chapter XIII. of the Book of the Dead, a hymn of the sun-hawk, to be the son of the lady Shertamsu, the little (*shert*) goddess of generation, the little year-sun-bird[1]. Thus he is a god more directly associated with the solar-year than Nu the god of the creating water. In Chapter XIX. telling of his birth his father is said to be Tem, the god of the setting sun, and he is thus the year-bird said to be triumphant in the southern heavens[2], the original Munda sun-hen who began his year at the winter solstice with the conquest in the heavens of the gods of Ablu (Abydos) of the Sebau fiends of Set, by setting in the South-western heavens. This was the day of the Haker festival, when the year's fires were put out and the egg-headed pillar Tet set up in Tattu Mendes, the city sacred to the Pole Star goat[3]. The date of this festival of the victorious birth of the sun-bird is recorded in the hymn celebrating it ordered to be recited on its anniversary, as the last day of the second month of the sowing season Pert, that is on the last day of Mechir (November—December), the sixth month of the Egyptian year. It is then that the eye (*utchat*) of Rā is said to be full, and he then arose from the dead to show himself in Het benben-et, the temple (*het*) of the bier (*ben-ben*), in the presence of twenty-four gods ruling the half-months of the year of twelve months, the final form of the Egyptian year symbolised in the twelve altars on which cakes and one joint of meat were offered. Of these altars four were to Ra Tem, the sunset-god, and four to the eye (*utchat*) of Rā[4]. This year was, like the parallel year in India succeeding the year of seventeen months, one of ten-day weeks and three weeks in each month.

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[1] Budge, *Book of the Dead*, chap. i. p. 25.

[2] Ibid., cxxx. 1—10, 19, 32, 37, pp. 208—211.

[3] Brugsch, *Religion und Mythologie der alten Ægypter*, pp. 164, 116—521

In the vignette to the birthday hymn in Chapter CXL., Anpu, the jackal form of Horus, is depicted as the year-god. The year of the Auf-ankh, the god whose birth is there celebrated, is said to be that of the god for whom Thoth, the moon-god, and Hāpi the Nile god open the gates of heaven; and hence this year begun at the winter solstice is one of the two solstices of which the second half began at midsummer with the Nile floods[1].

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[1] Budge, *Book of the Dead*, xiii. Rubric, p. 31.

[2] Ibid., cxlv. 76, p. 252.

[3] Ibid., xix. 1—8, xx. 3, cxlv. 54, clxxxi. 20.

[4] Ibid., cxl. pp. 230, note 1, 232, cxxv. 19, p. 192.

In Chapter CXLV., that of the twenty-one Pylons through which he passes, he calls himself Horus, and in the address to the eighth Pylon he says he has washed himself in water in which Anpu, the jackal Horus, had washed himself when he embalmed and bandaged the dead[2]. Also in the last eleven Pylons he calls himself, like Heru-em-khebit, Horus of the South, and in the last seven Pylons of Chapter CXLVI., "the feeble bandaged one." In the address to the twenty-first Pylon its rulers are said to be seven chiefs, of which the last is Anpu the jackal and the sixth Beq the olive-tree, thus marking the year of the twenty-one-day months as that of the jackal-god and the mother-olive-tree, which was the mother-tree of the seventeen-months year of Odusseus (p. 766), and that of the epoch when the ritualistic use of the earlier Sesame oil was superseded by the melted butter offered in libations by the sons of the Meh-urt cow of Egypt. Also the god of this Pylon is said to be the Amam, the date-palm-tree of Hathor, mother of Horus, which can prevent the growth of the cedar and acacia trees, and is thus the ruler of the year of which the course is marked, as in the Egyptian year, by the stages of the growth of vegetation[3].

In the conclusion of Chapter CXLV. Osiris Auf-ankh says that he makes the Bennu come forth from his body, and this bird was the Phœnix, the sun of the date-palm-tree age, in which that tree was, as we have seen in pp. 759, 760, the mother-tree of South-western Asia and India; and he also says that he has come to the house of the god on his bull, the god Anpu[1], who is thus shown to rule the latter stages of his year.

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[1] Budge, *Book of the Dead*, cx. p. 109.

[2] Ibid., cxlv., viii. 31, p. 247.

[3] Ibid., cxlv., xi.—xxi. pp. 248—251. The seasons of the Egyptian year are those of I. The inundation; II. Sowing; III. Harvest; Lockyer, *Dawn of Astronomy*, chap. xxiii. p. 233; Budge, *Book of the Dead*, lxviii. 10, lxxxii. 6, pp. 123—142.

It was this god Anpu, the jackal Horus, who appointed the seven Khus to guard the coffin of the year-god Osiris, and four of these, his sons Mestha, Hapi, Tuamautef and Qebbsennuf, the four stars in Pegasus, are said to stand behind the thigh of the Great Bear in the northern sky, where they began their career as the eleven ruling stars of the eleven-months year. This year which they guard is said to be that of the eye (*utchat*) of Horus born in the watery abyss of heaven (*Nu*), the home of the Meh-urt cow of the eight Nuns[2]. Anpu is called the embalming-god and the giver of the winding-sheet[3]. He is also called on by Osiris Ani, the third of the gods of the Ārits and Pylons, to strengthen the two thighs, the two creating constellations of the Great and Little Bear, and is said to be the creator of the seven Ārits[4].

The birth and functions of Osiris Ani, the recording scribe Ani who celebrates, in the Book of the Dead, his promotion from a mortal to be a ruling god, are described in Chapter I. of the Book of the Dead, where he proclaims himself as the god whose homestead as the supreme god was placed in Sekhet Aanru, where he who has passed through his divine transformations is begotten and born as the sun of Nut, the heaven goddess, with Osiris in Tattu, where the birth-pillar Tat is set up at the winter solstice, and has mourned the dead Osiris with the weeping women in the land of Rekht or knowledge (*rekh*), and has followed after Horus through the south (*res*) land of Restatet, and has there made himself the god of the sun-year of the two solstices[5]. He was with

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[1] Budge, *Book of the Dead*, cxlv. 77, 79, p. 252.

[2] Ibid., xvii. 77—101, pp. 52, 53.

[3] Ibid., cxlii. 6, 25, clxxii., vii. 39, pp. 240, 319.

[4] Ibid., xxvi., clxvii., vi. 7, pp. 73, 260.

[5] Ibid., i. 9—16, 22, pp. 20, 23.

Horus at the destruction of the fiends of Sebau at the winter solstice, and on the days of the festival of Osiris, which is said to be that of the divine Ram, the sun-god born in Aries, when the earth was turned up in Tattu when it was wet with the blood of the fiends of Sebau. This was the festival of three gods who preside at the birth Osiris Ani, the latest form of the original Osiris, who are named in the next section, I., as Rā Osiris and Shu, the god of the creating heat, to whom a fourth god is added, the dog-head Bebī, the star Sirius. It is at this festival that the thigh, the head, the heel and the leg of the sacrificed ox signifying Taurus are brought behind the coffin of Osiris guarded by Anpu the jackal-god[1].

This festival is described as that beginning at the hoeing festival held on the 22nd Choiak (September—October), about the 7th of October, ending with that of the death of Osiris four days after, on the 26th of Choiak, when the dead god was launched in his Sekhet boat of the setting sun as Osiris Sahu (Orion), the son of Rā and Nut, who leads the stars of heaven round the sky and who was the earliest solar form of Osiris Ani. The series of these festivals ends with that of Neheb-ka, the snake-god, on the 4th of Tybi (October—November)[2], and these associated festivals give us an epitome of the history of the reckoning the Egyptian year from the days of the Pleiades year beginning in October—November to that of the birth of the sun in Aries, the Ram constellation beginning the three-years cycle-year at the autumnal equinox.

Other festivals mentioned as those at which Osiris Ani was the god-priest were, (1) that of the six days' festival of the inundation held at the summer solstice, the gods worshipped being Horus Seb the star-god, Isis and Neith. It was originally a five days' festival extended to six days every fourth year[1]. (2) The Tenet festival of the thirteen and seventeen-months year held every seven days, and (3) the daily launching of the Hennu boat drawn at dawn round the sanctuary and called the boat of Seker, the ploughing (*seka*) god, in which is the Thigh of Nemu, the walking (*nem*) god who is the knife-bearing Headsman of Osiris, the Great Bear executioner of the year-god at the end of his allotted time[2].

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[1] Budge, *Book of the Dead*, i. 22—37, xviii. G, H, 1, pp. 61, 63, 64.

[2] Ibid., xviii. G 4, H 1, 22, I 18, clxxii. 36, 37, lxix. 5, pp. 63, 22, 319, 125; Brugsch, *Religion und Mythologie der alten Ægypter*, pp. 303, 346.

The autobiography of Osiris Ani, with which the Book of the Dead begins, is preceded by a vignette representing the funeral of the jackal-god Anpu, to whom the thigh of an ox is offered and who is the god re-born in the annual resurrection of his successor.

Thus this analysis of the teachings of the Book of the Dead as to the three gods of the seven Ārits, the twenty-one Pylons and the fourteen Aats, and the ritual of their annual birth-festivals and the sacrifices offered to them, shew us that they are gods of a year measured, like that of thirteen and seventeen months, by lunar phases, and that the sun-god of their years was believed to make his circuit of the heavens in the retrograde course of the Thigh stars of the Great Bear. Also that the two forms of year reckoning symbolised in the Ārits and Pylons are the thirteen and seventeen-months year in which the year-gods are those of the years of the bird-headed Horus, son of the sun-hawk, and Horus with a jackal's head, the son of an egg impregnated by the sacred fire-drill, the pillar on which the ankh egg stands, the obelisk-god of Egypt. These thirteen and seventeen-months years are two of the successive phases of year reckoning recorded in the religious history of Egypt from the days when the stars headed by the Pleiades were led round the sky by Khnum Canopus and the first Osiris, the god Sah Orion, who was born as the pillar-god Rā from the cypress-tree of Byblos (p. 191).

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[1] Budge, *Book of the Dead*, i. 24, p. 21, note 4; Adams, *The Book of the Master*, p. 37.

[2] Ibid., i. 28, 29, xvii. 27, liii. A 5—8, 30—32, pp. 21, 55, 278, 280.

Further evidence as to the religious history of the worship of the jackal-god Anpu, the second phase of Horus worship, that represented in the latter stage of the cult of Osiris Auf-ankh and the ritual of Osiris Ani, is given in Vignette III. of the Papyrus of Ani representing the weighing of Ani's soul[1]. In this the tongue of the Balance by which the soul is to be weighed and judged is tested by Anpu, the jackal-god, who stands close to it as the thirteenth of the ruling and judging year-gods, while his twelve colleagues depicted in the top of the Vignette sit behind the weighing scales, on the top of which the ape-god is sitting, who in the circular Zodiac of Denderah holds these scales as the constellation Libra[2]. Their judgment was to be delivered after they received the report of the weighing given by the Ibis-headed Thoth (Dhu-ti), who stands to the left of the scales ready to write it on the scroll in his left hand with the feather-pen of the recording year-bird in his right hand.

This vignette shows clearly that Anpu the jackal was the ruling god of Egypt before the ritual of the year of twelve thirty-day months each of three ten-day weeks became the official year reckoning of the country, and that this was the form of year measurements used during the worship of Osiris Auf-ankh is indisputably proved by the mention in Chapter CXL. of the last day of Mekhir, the second month of the sowing season of Pert, as that of his birth-festival. This month is also mentioned in vs. 22, 23 of Chapter LXIV. of the Book of the Dead, where it is called the sixth month of the "twelve gods of Osiris Sah Orion at the head of the Abyss," that is the month of November—December ending with the winter solstice, when the sun is in the southern abyss, and its last day is said to be the hour of the defeat of the fiends (of Sebau), when, as we have seen, Osiris died and was reborn in Tattu. In the second form of the chapter, which is that of Osiris Nu, he calls himself in v. 20 the god of the Inundation, that is of the year beginning at the summer solstice with the Nile inundation, and says his name is Qem-ur-shi, the greatest (*ur*) black (*qem*) lake (*shi*), the god of the lake of the southern sun, who brings the Nile flood when he reaches the north at the summer solstice. In Rubric I. of this chapter it is said to have been found in the shrine of the Hennu boat of the Great Bear by the chief mason in the reign of King Hesepti, the fifth king of the first dynasty, who reigned about 4266 B.C., and in Rubric II. it is said to have been found by Herutātāf, son of Khufu, the second king of the fourth dynasty, so that it gives us good reason for believing that the year here described, which is in both versions said to be that of the god who clasped the sycamore fig-tree and which became that of the Jackal-god, was the official year from the time of the first kings recorded in the Egyptian annals[1], whose reigns begun, according to the chronology adopted by Dr. Petrie, about 5000 B.C. We know further, from the evidence furnished by Egyptian burials, that the mummy form of burial was in common use during the whole period of kingly rule beginning with the first dynasty, and as the first dynasty came to the throne when the latest Egyptian year of twelve months was that used in the priestly ritual, the scene depicted in Vignette III. of the Papyrus of Ani, in which the soul of a god who was to become Osiris Ani was weighed and judged by thirteen year-gods headed by Anpu the jackal-god of mummy burial, must be the record of an age before 5000 B.C., when the year was measured by thirteen months, the year of the Khēpera beetle beginning with the 1st of Pharmuthi (January—February), when the early form of the thirteen-months year opening with the annual ploughing festival began (p. 778), and which preceded the year of seventeen months of Osiris Auf-ankh beginning at the winter solstice; and it was after this lunar solar-year that the last year of Osiris Ani, beginning at the summer solstice with the inundation festival, was instituted. The whole evidence as to the history of the composition of the Book of the Dead and of its pictorial illustrations in the Papyrus seems to show that the successive chapters were, like the hymns of the Indian Rigveda, ritualistic records of compositions recited at annual religious festivals, and that the history of the various gods worshipped at these festivals and introduced into the ritual was taken from continuous narratives of national history first preserved before the days of writing in the memories of the various local priests, who received them first from the national Asipu or historical compilers and handed them on to their successors. There appears to be no doubt that in Egypt these verbal histories were at an early period of the time when each local central temple, the head-quarters of a Nome or district, had embodied them in continuous narratives illustrated by pictures depicting the scenes verbally described, and these became finally stereotyped in such records as the Papyrus of Ani, which are hence shown to date in their earliest form from a time long before the rule of the kings of the First Dynasty, and of a long series of their predecessors, in whose tombs written records have been found. And these seem to show that the earliest institution of the mummy form of burial which succeeded that of the contracted doubled-up corpses buried in pits, like those of the Neolithic age, was traditionally recorded as dating from the age when the very ancient thirteen-months year was ritualistically altered into that of seventeen months, which as a solar-year was dedicated in Egypt to Anpu, the jackal-god of the race who introduced into this year the new form of interment. This innovation apparently dates from a time after the Pole Star left the constellation Hercules, about 7000 B.C., as it was a rite of the ritual of Sekhet, the goddess of the Elysian fields of the fourteen Aats, which as the home of the dead succeeded the first picture of the central under-world birth and death-land over-arched by the firmament, the home of the gods and of their offspring the spirits of the dead, which they left at their re-births in the upper world and to which they returned at their deaths. But this original picture of a home of continual transmigration was altered in the Egyptian belief into a new form of eternal village life, in which Osiriṣ Ani and all dead souls lived unchanging lives, in the West, in a land of perfect climate and abundant produce, where death and decay were unknown. Sekhet, the field goddess of this land, was apparently originally the star γ Draconis, indicating a different position of the Pole Star to that in Hercules. The belief in the Jackal constellation of the Little Bear as a second divine thigh seems to be widely distributed in the later form of the thirteen-months year, for it distinctly appears in the year of the Indian thirteen Theris, where the thirteenth is Sigala-mata, the mother of the jackal (*sigulo*), who here takes the place of Ka-drū, the tree (*dru*) of Ka, the thirteenth wife of Kashyapa and the thirteenth month of the Naga Kushika year; and this deification of the jackal again appears in the Greek name for the Little Bear, the Egyptian jackal star called Kunosoura, the dog's tail. Also the adoption of the jackal or wild dog as the god of burial seems to be one of the phases of fire-worship in which the dog was always looked on as the guardian and companion of the dead; and it may be that it was this holy jackal and not the earlier dog of heaven Sirius who accompanied at his death, as we shall see, Yudishthira, the eldest Pāndava, who had been a god of the thirteen and seventeen-months year, and was changed into a star.

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[1] Budge, *Book of the Dead*, The Scene of the Weighing of the Heart of the Dead, pp. 12, 13.

[2] See Frontispiece.

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[1] Budge, *Book of the Dead*, History of the Book of the Dead, pp. xlvii., xlviii. chap. lxiv., i. 22, 23, 44, 45, pp. 114, 115, chap. lxiv., ii. 8, 17, Rubrics i. ii. pp. 117—119.

G. *The May perambulation of boundaries dating from this year.*

Before I end the history of the seventeen-months year, the solar form of that of thirteen months, I must show by its connection with the annual ceremonial circuit of boundaries how widely the custom originating in the New Year's distribution over the fields of each village of pieces of the flesh of human and animal victims sacrificed to the deer-sun-god was disseminated over Europe.

We have learnt from the comparison of the history of Zarathustra with the successive births of the Buddha when the sun was in Gemini, beginning with that in Magh (January — February), the original initial month of the thirteen-months year, and ending with his pentecostal fast of fifty days, beginning with the vernal equinox when the sun was in Gemini, and ending on the 9th of May, that the traditional Indian accounts of the changes in year reckoning measured by the entrance of the sun into Gemini were similar to those of the Zend fire-worshippers. Also in the history of the seveenteen-months year of Skanda in India we have seen that this form of the thirteen-months year was one beginning with the new moon of Vī-sākha (April—May), and that it corresponded with Zarathustra's year beginning with the festival of Mardhyo-Zaremaya, held from the 18th to the 15th of Ardibehisht (April—May), and thus the beginning of both these years fell within the Pentecostal period of the Buddha's year changes. Also a similar change to a New Year's day of a solar-year not measured by equinoxes and solstices, but beginning between the vernal equinox and the summer solstice, is shown in the New Year's day of one of the seventeen-months years beginning with the official hair-cutting at the full moon of Jyestha (May—June) of the king crowned in the previous year. I have also shown that these changes in year reckonings find a parallel in the years of the history of the western ploughing-god Arthur, who began his year by drawing the sun-sword out of the churchyard stone, as they show that the Celtic tribes who worshipped him as the sun-god begun their year successively at Christmas, Twelfth Night, Candlemas, Easter and Whitsuntide, at which last feast he was finally crowned king.

In considering the history of the years represented by these New Year's days which do not fall on the vernal equinox or winter solstice, we have seen that the Twelfth Night and Candlemas new years are connected with the thirteen-months year beginning with the ploughing-festival of January—February[1], and with the Indian year beginning with the Huli festival of the new moon of Phalgun (February—March), the origin of our Carnival, the Anthesteria festival of the dead in Greece held in the same month, and the Roman Parentalia feast to the dead beginning on the 13th of February, in the midst of which, on the 15th, was the New Year's race of the Lupercalia[2], all of which point to a new year beginning with the new moon of February—March, dated in the European folk-lore calendar as St. Valentine's Day, the wedding-day of the birds, on the 14th February.

The Easter New Year's day is connected with the worship of the sun-bird of the new year born from the egg laid in the bird-marriage month of February—March, and beginning its yearly flight not at the winter solstice, as in the original year of the sun-hen, but at the new moon of the vernal equinox. This year's journey was in the original reckoning of the equinoxes in the cycle-year from which it was derived one of the four stages, each of ten lunar stellar months, into which its three years were divided, but in the change from new moon to full moon reckoning it was postponed, like Parikshit's sun, from the new moon to the full moon of Cheit (March—April). It thus came into close connection with Vī-sākha (April—May), the mid-month of the Pleiades year. This was the month sacred to the ploughing-god of Syria, the original rain-god Geourgos, or St. George, who was as ruler of this month, the mid-central month of a year beginning in October—November, the conquering god of the form of the thirteen-months year beginning the Indian year of the four Ashtakas, of which the first fell in October—November, the first month of the Pleiades year (p. 259). It was a year measured by the movements of the Ploughing Star, the Great Bear, in addition to the lunar phases which first measured it. Hence this month Vī-sākha, which was, as we have seen, in Persian history (p. 231) the brother of Pashang the constellation Cancer, father of the Iranian sun-god Minu-tchir, of the Turanian irrigator Frangrasyan and his brother Keresavazda of the horned (*keres*) club or trident, became the month of the birth of the sun-egg laid at Easter in the nest built in February—March. This egg was in the story of the Hindu seventeen-months year that of Vī-sākha, the second form of Skanda, the sun-lizard born in this month as the sun-cock, the offspring of the sun-hen called Kartikeya, the child of the Pleiades. It is the memory of this birth in April—May and of its antecedent births at the new and full moon of the vernal equinox which survives in the widely spread European custom, most conspicuous perhaps in Germany, of painting eggs and making sugar images of the moon-hare at Easter.

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[1] I have also in the story of the sun-god born at Twelfth Night from the mother-log taken off the fire at Christmas in Franche Comté shewn that these twelve days are a repetition at the beginning of the New Year of the twelve days of festivity closing the original year of Orion at the winter solstice. Hewitt, *History and Chronology of the Myth-Making Age*, chap. vii. sect. e, The Roman gods of the year of eight-day weeks and the year of Luz, pp. 452—454.

[2] Hewitt, *History and Chronology of the Myth-Making Age*, chap. vii. sect. e, The Roman gods of the year of eight-day weeks, pp. 436—440.

The connection of this month Vī-sākha with the thirteen-months year is conspicuously shown in the genealogy of the thirteen Buddhist Theris, among whom the third and ninth Theris, Paduma-vati and Buddā Kundalakeshā, the curly-headed saint, also called Su-bhaddā or Su-bhadrā, were the daughter and Dhammadinna, the fifth Theri, the wife of Vī-sākha (April—May)[1]. Also in the stellar measurements of the Indian year of the Nakshatras introduced in the three-years cycle-year, the star ι Libra, called Vī-sākha, indicated thirteen and a half days in the sun's circular journey of three hundred and sixty-four days, and it was in the section of time allotted to this star in the month Vī-sākha (April—May) that the Jain Tirthakara Pārsva, the successor of Arishta-nēmi, the god of the eleven-months year, was born and died. This star and the month April—May which it rules also appear in the retrograde Egyptian Zodiac at Denderah, where the seventh sign is the ape-god holding the Balance, depicting this constellation Libra, thus marking the year which begins in Aries, close to which is drawn the full-eye (*utchat*) of Rā, as one in which the New Year's Day is the new moon of October—November beginning the Indian year of the four Ashtakas as well as that of the Pleiades, in which the mid-month was Vī-sākha (April—May). This answers to the year of Osiris measured by the retrograde circuits of the Thigh constellation of the Great Bear, said in the Book of the Dead to begin with the festival of the Divine Ram in Tattu[1]; and this, as we have seen on pp. 191, 782, was that beginning with the launching of the dead Osiris Sah or Orion in his year-boat.

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[1] See Lives of the Buddhist Theris, Journal of the Royal Asiatic Society, July and October, 1893, pp. 517—566, 763—798.

This year, in which the sun was in Taurus in November—December, answers to the year of Mithra, in which the sun-bull was slain at the winter solstice at the end of this month, and dates from about 10,700 B.C.

But though this was most probably the original traditional year measured by the first framers of the Zodiac of the year of Osiris, yet the conception of April—May as the seventh month of this year is not that set forth in Vignette III. of the Papyrus of Ani, depicting the weighing of Ani's heart or soul, which tells of the theology of a much later age than that of Osiris's year as represented in the Zodiac of Denderah. In this Vignette the ceremony of weighing the soul of the new comer who was about to be born as a god is distinctly described as a divine birth, as is shown by the presence at the weighing of Renenet, the midwife nurse-goddess who presided at the birth of children, and who is described as the goddess whose bull, whom she brought to life, is the year-god of the twelve zodiacal months of Osiris Sahu (Orion)[1], called the twelve Sah gods.

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[1] Budge, *Book of the Dead*, i. 27, p. 21.

This new god who began his year in April—May in the Balance month of the ape-god was the jackal-god, who tested the scales and introduced into Egypt the year of the god Vī-sākha of the seventeen-months year of the twenty-one Pylons of the jackal-god Anpu. This year was that beginning with the Sed festival, described on p. 681, celebrated at Denderah, the temple of the circular Zodiac, on the new-moon day of Epiphi (April—May), when the goddess Isis Sothis, the star Sirius, set forth in her boat to join her father Tem at the beginning of the mid-summer inundation in June—July.

This was the Sada festival of the Persian king Lōhrasp, called Būrzīn Mitro, the third and final year-fire of the Persian Zend fire-worshippers, which became in the Calendar of Zarathustra the festival of Maidhyo-Zaremaya, held from the 10th to the 15th of Ardibehisht (April—May). And the year thus begun in Persia in April—May was, like the corresponding year in Egypt, connected with the worship of the year-star Sirius, who was to begin his year, that finally adopted in Egypt as the official year, with the dog-days of the summer solstice, for it was the year of Lōhrasp's son Gushtasp or Vīstāspa, who, by the help of Hei-shui Sirius, succeeded in being advanced from the position of a beggar sun-god to that of supreme ruler who vanquished all opponents.

The year thus begun first at the vernal equinox and then in April—May was consecrated to the sun-bird of the latest form of the Indian brick altar, the bird born from the egg laid by the hen-mother of the sun-cock of the seventeen-months year. And this Easter New Year was succeeded by that of Whitsuntide, when in Buddhist religious history the sun-god installed as the ruler of heaven and earth cast off, by tearing out his hair, all semblance of mortality, and became the purely spiritual embodiment of the Unseen Will of God, the dispenser of light and life, whose laws must be obeyed by the sun, stars, moon, planets and all forms of existence both spiritual and material. It is in the interval between the Easter birth and the ascent to heaven and re-birth at Pentecost that there are held almost everywhere throughout Europe New Year festivals at which the boundaries of each parish and village are circumambulated. It is in the Roman ritual that we find most satisfactory evidence of the ritualistic teaching conveyed in these ceremonies, of which there were two held at Rome in the month of May, on the 15th and the 29th. Both of these processions went round the city boundaries following in their course the track of the sun-god who went round his central village, the earth, in his chariot on the solar race-course symbolised by the Zodiacal circuit. The festival of the 15th of May is called that of the Argei, meaning, as we have seen on p. 397, that of the wolf-gods of the Guelph race whose ruling epoch we have traced in Greece, Persia, and India. It is dedicated in the *Fasti* to Jupiter and Mercurius of the Circus Maximus, the god of boundaries. The procession of this day is shown by the coincidences of its ritual with that of the procession beginning the official year in March, and by other significant signs, to be one inaugurating a new year. The new year begun in March was the solar-year of fifteen twenty-four-days months, for it was during the first twenty-four days of the month that the year-priests, the Salii, went round the twenty-four boundary Argei shrines, resting at night at each. And the end of this festal period of twenty-four days is shown to be that opening a new year both on the 24th of March and the 24th of May by the special meetings on both these days of the Comitia Curiata, the ruling council of the thirty Latin Curiæ[1], which were summoned by the immemorial custom of all village communities to meet at the beginning of the year;

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[1] Budge, *Book of the Dead*, The Scene of the Weighing of the Heart of the Dead, p. 13, clix. 3, p. 287, lxiv. 22, p. 114.

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[1] Fowler, *The Roman Festivals*, Mensis Martius, pp. 63, 64.

the oldest instances of such meetings being those held at the beginning of October—November to regulate village affairs and elect village councillors in the age of the Pleiades year.

The twenty-four Argei shrines marking the course of this ascent were divided into twelve Palatine and twelve Collini sacred to Mars Gradivus, the stepping (*gradus*) or marching Mars who leads the year, and to Quirinus the revolving god of the oaken spear (*quiris*)[1], made of the world's central oak, over which the veil of Europe was thrown by Zeus (p. 753)[2].

This circuit of these twenty-four Argei shrines was almost certainly traversed by the New Year's procession of the 15th May, and it ended where it had probably begun, at the Pons Sublicius, the ancient bridge over the Tiber in the building of which no mortar was used. It was the national bridge on piles, the name of which included in the title of the priests as makers of the year-bridge (*pons*) was a symbolism of the heavenly year-bridge of the sun-god, that of the stars Sirius and Procyon, by which he entered the Milky Way on his yearly journey from South to North and North to South. The procession was led by the male Pontifices or Priests, the female Flaminia Dialis, who was usually dressed as a bride, the sun-maiden, but who on this day of the death of the god of the old year wore mourning, and the Vestal Virgins, the lighters of the year's sacred fires and guardians of the national fire in the central Regia. These last carried a number of rush puppets, said by Dionysius to be thirty and by Ovid two, a number which might perhaps have been that originally carried when the year was measured by two seasons, but which almost certainly in the age with which we are now dealing represented the days of the month, twenty-four in the reckoning of fifteen-months and thirty in that of twelve months to the year. It was those which were thrown into the river to represent the dead gods of the old year.

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[1] Cook, *The European Sky-God*, Part iii. The Italian Folklore, vol. xvi. no. 3, pp. 281, 282.

[2] Fowler, *The Roman Festivals*, Mensis Martius, pp. 37—42.

This ceremony, of which the memory was preserved in the phrase Sexagenarios de ponte, the old men (thrown) from the bridge, certainly was a substitution, as I have shown on p. 397, for a primitive human sacrifice in which the victims were looked on as symbolising dying year-gods of the old national year of the age of the rule of the sons of the wolf. Also the whole ritual shows clearly that we have in this procession and the sacrifices ending it a reproduction of the human and animal sacrifices offered on New Year's Day throughout Asia and Europe, when the village lands were all perambulated and pieces of the flesh of the victims slain thrown on each field to fertilise it for the coming year's crop.

Many pages might be filled with the accounts of similar Easter and Whitsuntide boundary processions accompanied with ceremonies recalling the former drownings of the human victims offered, such as the perambulation of the fields of Bavarian villages by a procession carrying sometimes a boy sometimes a puppet thrown into the river at its end, and at Halle this victim was a doll called Der Alte, the old man. The observance of this custom, almost universal throughout Germany, was forbidden at Erfurt by a law of 1551 A.D. forbidding the ducking of people at Easter and Whitsuntide [1].

The second May sacrifice accompanied by a circuit of the boundaries is the Ambarvalia, a solemn perambulation of the village fields at the festival of the great mother-goddess of the Romans called Bona Dea, Dea, Dia, Damia, Maia, and Ceres, the creating goddess of corn, the great maiden-mother of this mid-month of the Pleiades year to whom pigs were offered, and who was the Roman form of the Greek Persephone, the goddess presiding over female festivals, especially that of the 1st May, whose adoration as the healing goddess of the house-builders is described on p. 209[1]. This perambulation festival of the great mother of corn was held on the 27th, 29th, and 30th, or on the 17th, 19th, and 20th of May, and it was on the 29th that the animals to be sacrificed, a bull or white cow, a sheep and pigs, were drawn three times round the boundaries of each municipality by a crowd crowned with garlands and carrying olive branches in their hands, showing that the procession was one beginning the year of the olive mother-tree. In the offering of the victims two pigs were first offered and then a white cow or bull, and at a separate ceremony a sheep was offered in the sacred grove of the Arval Brethren. The whole sacrifice was called Suovetaurilia, that of pigs, sheep and bulls[2].

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[1] Mannhardt, *Baumkultus*, pp. 331, 359, 420; Fowler, *The Roman Festivals*, Mensis Martius, pp. 111—121.

An exactly similar ceremony and sacrifice was performed every year at Athens at the Thargelion held on the 6th of May—June, when originally two victims, one for the men and the other for the women of the city, were sacrificed, but subsequently they were driven with fig-tree rods out of the city instead of being slain. The epoch of the sacrifice is shown by the black and white pigs worn round the necks of the men's and women's victims to be that of the worship of the mother-tree[3].

I have already shown in many instances recorded in previous pages of this work that it is from an exact description of the ritual of such ceremonial sacrifices as those offered at the annual perambulation of the boundaries that we gain the clearest knowledge of their history and inner meaning, and information of this kind is given in the Eugubine Tables describing the Ambarvalia boundary sacrificial processions at Gubbio, where these Tables were found, shewing that they were very similar to those at Rome. Also at Gubbio, the Umbrian capital Iguvium, this ancient festival still survives in an annual ceremonial circuit of the town held every year on the 15th May, the same date as that of the procession round the Servian walls of Rome to the Sublician Bridge.

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[1] Fowler, *Ancient Roman Festivals*, pp. 71, 74, 75, 95, 98—105; Hewitt, *History and Chronology of the Myth-Making Age*, chap. iv. sect. c, p. 163.

[2] Ibid., Mensis Martius, pp. 124—128; Arval Brothers, *Encyc. Brit.*, ninth edition, vol. ii. pp. 671, 672.

[3] Ibid., pp. 124—128; Diogenes Laertes, Socrates, chap. 23; Fastel de Coulanges, *La Cite Antique*, pp. 186, 187; Harrison, *Prolegomena to the Study of Greek Religion*, The Pharmakos, pp. 95—100.

The town of Iguvium dominated by the sacred hill Ingino is shown by its name to be a settlement of the ancient worshippers of the household-fire and mother-mountain named Ing, Ingino and Ingaevines, called by Tacitus the men nearest the ocean, the most northern Germans[1], sons of Mannus, the son of Tuisco, the god of heaven (*tiv*, the Gothic form of *dev*)[2]. They are the men of the household-hearth and the inglenook, the worshippers of Her-men-sōl, the great pillar of the sun first made of stone, for which the northern worshippers of the mother-tree substituted the wooden pillar made of the parent-tree, both being the symbol of the sun-god to those who looked on the Milky Way as the yearly path of the sun from south to north and north to south, and called it Irmen-straet, the street of the sun-pillar of the god whose revolving bed was the Great Bear called Irmenes-wagen[3].

The Iguvian annual May procession, as described in Tables VI. and VII. of the Eugubine Tables[4], is said to be held for the purification of the people by a thorough inspection of their territory, that is of the town and the fields cultivated by its citizens. This was led by the chief priest, one of the priestly local guild of twelve Attidian brethren, whose name, meaning sons of Attis, seems to mark them as belonging to the Phrygian worshippers of Attis or Atys, also called Pappos, the grandfather, who was the son of a male and female pine-tree, and the male form of the goddess called Cybele, the cave-mother Rhea or Agdistis, the goddess whose image was an aerolite. He emasculated himself under the mother pine-tree, into which Cybele transformed him, and thus became a sexless god, and he was the Phrygian form of the Indian and Egyptian Pole Star ape who sat on the top of the world's central tree and turned the stars round the Pole[1].

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[1] Tacitus, *Germania*, 2.

[2] Stallybrass, Grimm's *Teutonic Mythology*, vol. i. pp. 344, 345, 193, 194.

[3] Ibid., vol. i. pp. 115, 119, 355, 357, vol. ii. pp. 673—675.

[4] Bower, *The Elevation and Procession of the Ceri at Gubbio*, Appendix, pp. 132–140.

The chief priest called the Adfertor, and his two assistants, began the service with the inspection of the birds the sacred chickens, and by taking auspices by sacrificing them and looking at their entrails. When the augurs declared the auspices to be favourable the three priests put on the prescribed lustral garments with purple stripes, and over these they, like the Indian priests, put on the sacred girdle, which they wore on the right shoulder, like the Pitaro Barhishadah, the fathers of the age when religious circuits were made, like those of the Great Bear, round the Pole contrary to the course of the sun. They then brought fire to the altar, and, as in the Hindu ritual of the sacred fire-pan of the Pitaro-Agnish Vāttāh who burnt their dead, it was carried by the fire-bearing priest in a vessel borne on his right shoulder.

The High Priest then asked the "parfa" or parra to be favourable to the Iguvine state. This bird is interpreted by some as the owl, but by others as the green red-headed woodpecker, the Latin Picus. That it was this last bird which was invoked in this festival, which was common both to the Umbrians and the Latins, is made almost certain by the history of the worship of the Latin Picus, which was looked on as the bird of Mars, the god of the central sun-pillar and the father of Faunus the deer-sun-god, and it was called by the Cretans, through whom, as we have seen, the ritual of India tree worship was introduced into Greece and Italy, Zeus Pēkos, the woodpecker Zeus[2]. That it was the bird invoked at the May festivals answering to our Whitsuntide is proved by its worship by Norwegians, Germans and Esthomans as Gertrude's Whitsun fowl, Gertrude being the saint representing the goddess Freya, the sun-hawk of the fire and sun worshippers, who is also the spinner, the embodied spinning Pleiades to whom May, the month of the virgin goddess of summer is sacred[1].

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[1] *Encyc. Britt.*, ninth edition, Atys, vol. iii. p. 65.

[2] Suidas, πῆκος Ζευς; De Gubernatis, *die Thiere*, German edition, p. 543.

After invoking the woodpecker, the priests wearing the lustral purple stripe expelled all strangers from the city, and then went three times round the boundaries of its lands accompanied by the victims for sacrifice, and at the end of each circuit they prayed silently to Cerfus Martius, Præstita Cerfia of Cerfus Martius, and Tursa Cerfia of Cerfus Martius.

These three gods exactly answer to the India trio of the original Gond bamboo trident called Pharsi-pen, the female (*hen*) trident (*pharsi*), and who were therefore first their mother-goddesses. But in the ritual of the worship instituted by Lingal the Linga god, the leader of the northern immigrants who brought the cultivation of millets and barley from Asia Minor to India, this image became that of the central male god Pharsi-pot and his two tiger wives Manko Rayetal and Jango Rayetal (p. 239). This father-god was in India the bamboo male tree-god set up on the Sakti mountains by Vasu, the northern creating god.

The Umbrian father-god Cerfus of the Iguvine triad was, according to Bréal and Buchelen, the interpreters of the Eugubine Tables, the Latin Cerrus, whence is derived the name Ceri given to the three wooden pedestals surmounted by images of saints carried by the Ceraioli or pillar-bearers in the Gubbio May procession, and the root of the name is Kri, to create, which appears also in Ceres, the name of the corn mother-goddess. Hence the name clearly denotes the parent-tree from which the pillars and images of Cerfian protecting gods of the city were made, and which were, like the modern Ceri, carried in the procession round the Iguvine boundaries. Therefore this tree must almost certainly be the Quercus Cerrus of Linnæus, Cerrus being the name of a species of oak said by Pliny, Hist. Nat. xvi. 6, to grow in the Apennines and Piedmont. It was this tree which was the parent oak-tree of Gubbio, and the three Ceri, its guardian gods, were the three parent-oaks sacred to the Roman Jupiter, the revolving god Quirinus of the oaken spear (*quiris*), the weapon of the Roman Quirites, the sacred tree of the mother grove of Diana the female year-goddess of Aricia, whence Æneas plucked the golden mistletoe which was to bring him back in safety from the nether-world[1]. This is the sacred oak tree of Dodona in Greece and of the Druids, who disseminated its worship over Europe with the Indian year of the Pleiades and the village organisation of the Indian Dravidian sons of the mother-tree. In the ritual of the worship of the three-seasons year of Orion the mother-oak and other parent-trees, whence the symbolic tridents were made, became the three mother-trees, the Tri-kadruka of the Indian Kushika, the Drei-eich or three-oak parent-gods of Thuringia in Germany, and the three cypresses of Min at Coptos in Egypt[2].

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[1] Stallybrass, Grimm's *Teutonic Mythology*, vol. i. pp. 61, 364, 365.

But in tracing these three gods of Iguvium to the three parent-oak trees we have not yet got to the bottom of the Iguvian creed, for these gods are the offspring or out-growth of the god Mars Hodius or Hondus Cerfius, the god of the lower world, called also Mars and Dius Grabovius, the god of the couch or pallet bed (κράβατος). He is the god dwelling in the over-arching heaven, the veil of the island home of life over which he circles in the revolving year-bed of the Great Bear, making the central mother-tree of which it is, as in the bed of Odusseus, a part, revolve, and this tree grew, as we have seen on pp. 104, 105, from the creating mud of the Southern Ocean[3]. It is this god whose protection was invoked in the ritual of the New Year's ceremonies for the fields, men and fruit of the state of Iguvium. He was as Mars the Akkadian god of the South-west wind Martu, who became as the bearer of the germs of life from the Southern Ocean the Indian Maruts, originally the wind-begotten tree-apes who were, as we have seen, p. xii., deified in later mythology as the Great Bear gods. He was thus the ruling god of the navigators of the South who disseminated the southern creeds of the Indian tree-worshippers and founders of organised villages over all the coasts of Asia and Europe.

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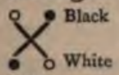
[1] Virg., *Æn.* vi. 201—211.

[2] Stallybrass, Grimm's *Teutonic Mythology*, vol. i. p. 75; Evans, *Mycenaean Tree and Pillar Cult*, Fig. 26, p. 45.

[3] Bower, *The Elevation and Procession of the Ceri at Gubbio*, chap. vii. The Triad of the Iguvine Lustration, pp. 102, note 1—105.

To the three divine children of Mars of the under-world the following sacrifices were offered with silent prayers during the three circuits of the city:—Three boars, red or black, with spelt meal and offerings of incense to Cerfus Martius, and three sows to Praestita Cerfia with corn and cakes, and sour wine must accompany both offerings. To Praestita Cerfia must also be offered two black and two white vessels to be arranged as follows in the form of a St. Andrew's Cross  thus marking her as the original sun-hen, the goddess of night and day ruling the year of the Indian Mundas, who began her year at sunset in the South-west at the winter solstice, and in this point of view she adds another phase in the history of the evolution of her worship to that which began by worshipping her as the cloud-bird which brought from heaven the germs of life from which the mother-tree was born. It was the substitution of the sun-hen for the storm-cloud which originated the belief in the birth of all life from the egg, which became the sacred ankh, the symbol of the thirteen-months year of the Khēpera beetle who rolls the rain infiltrated germ-bearing egg of the all-producing earth-mother.

These sacrifices were offered in the open air at places prescribed in the ritualistic instructions, but the third series, those to Tursa Cerfia, the goddess of the revolving tower (*tur*), were offered in a temple before which the three heifer calves to be offered to her were brought. Thence they were driven into the decurional forum, the central point of the city, where they were caught by the people and there sacrificed. This sacrifice was, like those of the pigs, accompanied by offerings of corn-cakes, sour wine, and silent prayers.

Between the sacrifices to Praestita and Tursa Cerfia a cake pressed into a bowl and sprinkled with spelt meal was offered by a kneeling priest to Fisovius Sancius, the sowing (*sancus*) god of the Fiscian hill of the cleft (*fissus*), the local mother-mountain, whence a stream descended the hill Ingino, now sacred to St. Ubaldo, the chief of the three Gubbio Ceri[1], which doubtless was looked on in the age of these sacrifices, as it is now, as holding a similar position in the mythology of Gubbio to that held by the Palatine at Rome. It seems from the ritual that this was visited by the procession headed by the priests after the swine sacrifices to the first two gods were offered and before that of the three calves. It is probable that the village grove was situated either at the top or the base of the hill, and that the temple of Tursa was on it, and it was in front of the temple that the cake and grain offering to Fisovius Sancius was offered, and after this offering that the calves to be sacrificed were driven into the forum.

The ritual of this procession and its accompanying sacrifices furnish us with most valuable historical evidence. In the first place the three ruling gods and the triple sacrifices to each point to a year of three seasons, that symbolised by the sacred girdle worn by the officiating priests and placed with the fire on the right shoulder. Both the use of the girdle and the wearing of it on the right shoulder show a startling similarity between the ritual of the Umbrians who burnt their dead[2] and that established in India by the dead-burning Pitaro Agnishvāttāh, who while wearing their girdle on the right shoulder made their circuits contrary to the course of the sun. These Umbrian priests by adopting and wearing the girdle as their sacred symbol of office showed that they, like the Indian Brahmans and the dancing priests of South-western Asia, Greece and Italy, who have become the modern dervishes (p. 159), and of whom the Gubbio Attidians were a guild, traced their descent as a religious order from Orion's year of three seasons symbolised by the three strands of the girdle and the three knots, the three stars of Orion's belt, by which it was tied.

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[1] Bower, *Elevation and Procession of the Ceri at Gubbio*, Conclusion, pp. 121, 122.

[2] Ridgeway, *The Early Age of Greece*, vol. i. chap. vii., Inhumation, Cremation and the Soul, pp. 496, 497.

These Attidian priests also, like the Indian burners of the dead who made the sacred fire-pan, carried the fire in it in a consecrated vessel on their right shoulders before it was placed on the altar (p. 734)[1]. Also in both rituals the prayers were said silently according to the ritual of Orion's year.

The sacrifice of boars to Cerfus Martius and of sows to Praestita Cerfia at Gubbio and that of two pigs at the Roman Ambarvalia trace their origin to the days of pig-worship, when pigs were holy animals offered to Eubouleus, Dea and Persephone, the May Queen at the Greek New Year's festival of the Thesmophoria in October—November; and this deification of swine was, as we have seen, part of the ritual both of the Arcadian and Druidic sons of the oak-tree[2] and of the worshippers of the pillar-sun-god Rā or Rāhu, to whom pigs were offered in India and Egypt. The sacrifice of the three heifer calves to Tursa Cerfia belongs to the age of the early burners of the dead, who first substituted for the worship of the buffalo in India that of the cows they brought with them from the North, and who in that age when mother-worship was still predominant worshipped the cow in preference to the ox of the three-years cycle-year or the later bull. It was they who in India at the middle Ashtaka in December—January shewed the dependence of their year on the revolutions round the Pole of the Great Bear, called the Left Thigh, by offering the left thigh of the cow offered to the female ancestors of the sacrifices[1].

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[1] Eggeling, *Shat. Brāh.*, vi. 7, 1, 6—18, Sacred Books of the East, vol. xli. pp. 266—269. The fire-pan bearing the sacred fire is here directed to be carried to the altar by the sacrificer, who places it in a net hung round his neck by a triple holy cord, which with the six strings that attach the net to the cord are said to denote the seasons of the year, the whole apparatus symbolising the thirteen-months year, see p. 734.

[2] Frazer, *Pausanias*, viii. 1, 2, vol. i. pp. 373, 374.

The substitution of heifer calves for the full-grown cow was an innovation dating from the worship of the young sun-god, the ninth kumar of the Indian seventeen-months year, the Rāhulo or little Rāhu of Buddhism. It was then sacrifices began to be offered in temple shrines instead of the open air sacrificial ground, on which the first earth altars were raised. But the still primitive character of the ritual and its dependence on Great Bear worship is distinctly shown by the retrograde circuits made by the processions proved to have been taken wearing the girdle on the right shoulder, and the correctness of this conclusion is proved by the retrograde direction taken by the priests' procession at the Gubbio procession of the 15th May, when they follow in the direction of their march the example of their Umbrian predecessors. The later sunward course is that followed by the Ceraioli bearing the three Ceri or tree-mothers; but they begin their march by turning each Cero three times round against the course of the sun.

We also in these sacrifices of the Iguvine Umbrian processions trace the history of sacrificial rites from the earliest offerings of first-fruits made on New Year's day to the village mother-tree. For it is these which survive in the offering of a cake sprinkled with spelt meal to Fisovius Sancius, the sowing-god of the mother-mountain crowned by the mother-tree. These offerings were first succeeded by animal sacrifices in the sacrifice of the Munda sun-hen which appear at Gubbio in these birds of Indian origin slain for auspicial inspection, and these were succeeded by the pigs offered to Dea and Persephone, to whom originally only first-fruits were offered.

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[1] Oldenburg, *Grihya Sūtra Paraskara Grihya Sūtra*, iii. 3. 8—11, Sacred Books of the East, vol. xxix. p. 349.

A further indication of the history of the formation of this Iguvian ritual is given by the worship of the red-headed green woodpecker invoked at the beginning of the processions spoken of in the Eugubine Tables, and the memory of which survives in the red caps of the Ceraioli or bearers of the Ceri. The adoption of this cap derived from the sacred forest-bird marks its worshippers as men of the red race, successors of the yellow Turanians, who believed in the mother-tree and hence were offshoots on the mother's side of the original woodland race who founded the first villages in the Indian forests, and thence by emigration and intermixture with other races disseminated their customs and traditions over all Asia and Europe. It was these people who in the Bronze Age became the miners of the ancient world and the pioneers of its progress, and they translated the central island home of the southern races, the sons of the central mother-tree, the dwelling-place of their national gods, where the souls of their ancestors awaited re-birth, into the mother-mountain within which their souls dwelt as the fairies of the folklore of the Celtic dwarf Finn races. Among these the goblin wearing the red cap, the treasure-guarding Leprechaun of Ireland, was the humanised form of their mother-bird, the red-headed woodpecker, the bird-parent of the dwarf forest miners whose progress I have traced from the Ural mountains through Europe and Asia. They were all sun-worshippers, and their red-capped parent-bird is believed to be a guardian of mineral wealth in the folklore of all European countries and by the Algonquin Indians of North America[1].

It was they who in India found the Su-astika, the modified form of the St. Andrew's Cross, adopted as a symbol of the revolving sun by the red races who called the eight-rayed star their parent Ashtaka and established the year of eight-day weeks. And it was they who took this symbol to America with the ritual of the worship of the elephant-headed cloud-bird Gan-isha, the primitive form of the sun-god the Buddha, and of the Maize Sheaf, the symbol of God universally worshipped by all the Indians of North America[1] and by all Mexican races, which was called by the Zuni Sia the Ya-ya. This was the American form of the worship of the rice-sheaf adored as the image of God by all the tree and plant-worshipping races of Southern India, the founders of permanent villages, and also by the dwellers in Eastern Asia. And from this was derived the worship of the barley-god, the parent divinity of South-western Asia and Egypt, before the days of the sons of the date-palm-tree, whence it was disseminated over Europe. With these cults were brought the buffalo dances of the Dakota Indians, founded on the model of the Oraon worship of the Kurum almond-tree and the swinging hook-sacrifice of the ascetics who assisted at these festivals, the snake and antelope dances of the Indian Nāga Kushikas, and, as I shall also show presently, the eighteen-months year, the last year of the Pāndavas succeeding this year of seventeen months, and to this list many more Indian ritualistic customs and beliefs might be added, some of which I have noticed in previous pages.

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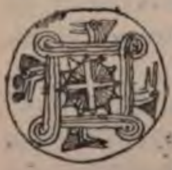
[1] Leland, *Etruscan Roman Remains*, pp. 162—165.

It was the Su-astika sign of these Indian sun-worshippers of the Bronze Age which was adopted as the symbol of the revolving sun by the American Indian tribes, who in their old tombs in Mississippi and Tennessee buried engraved plaques, one of which is here reproduced, representing the red-headed woodpecker flying as a sun-bird round the central sun, which is here depicted with twelve points denoting a year of twelve months with a Greek cross of St. George in the centre; but in another plaque the eight points of the eight-rayed star are given to the sun and the centre cross is that of St. Andrew[2]. It is to be



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[1] Abbè Domenech, *The Great Deserts of N. America*, vol. ii. p. 212.

[2] Wilson on the Suastika Report of the Smithsonian Institution, United States' National Museum, 1896, Figs. 263, 264, 265, pp. 906, 907; Goblet d'Alviella, *The Migration of Symbols*, English Edition, Fig. 29, p. 58. The plaque representing the sun-bird as flying round the sun of the eight-rayed star and the St. Andrew's Cross is that shown in Mr. Wilson's Figure 264.

noticed that the revolution of the bird here depicted is the retrograde circle of the Great Bear.

We must now return after this digression summarising the teachings of the ritual of the May processions and sacrifices described in Tables VI. and VII. of the Eugubine Series to the description of the other sacrifices of the Ambarvalia at Rome and Gubbio, and of further details of the modern reproduction of these ancient ceremonies which have not been yet noticed. In the ritual of the Iguvine circuit processions there is no mention of the sacrifice of a sheep, and we have seen that in the Roman Ambarvalia the sheep sacrificed was not slain during the procession but afterwards in the village grove sacred to the Arval brethren who were the Attidians of Gubbio. Similarly in the Eugubine Tables the ritual of the sheep sacrifice is given in another table from those describing the procession, and it apparently belonged to the series of those offered at the birth and ascension to heaven of the Easter sun-god, the sun of the right thigh, who made his annual circuits sunwise according to the ritual of the last Buddhist recension, the modern doctrine of the users of the solar zodiac and the latest form of Vedic, Greek and Roman ritual, and of that of all Christian Churches.

The object of the ritual of this sheep sacrifice was the sanctification of the temple-spring, the fountain welling forth from the points of the hoof of the sun-horse. Its president was a priest of the Attidian college, who in performing it turned to the right and not to the left, as in the pig and heifer procession. The priest chose a sheep for the sacrifice which was brought in from the country and was carried in a litter with an upper and lower compartment like those of the Ceri. The sacrifice was offered after the ceremonial entrance of the priest into the temple, apparently that of Tursa, to whom, with Jupiter Pumunus Publicus and other deities, the sacrifice accompanied by corn and wine was offered. The sheep sacrificed is the Easter lamb eaten by the Jews at the Passover, which was first the lamb of the year beginning with the feast of Purim in February—March, that sacrificed by the Bulgarians to St. George on his day, and that eaten on Easter Day in almost every house in Greece. It was the substitute for the sacrifice of the eldest son, the child eaten by the Sabæan Haranites, who pray turning to the South and not to the North, like the Mandaite Sabæans, but who were the followers of the white god Laban in the age of the eleven-months year. In the Mandaite New Year's sacrifice at the autumnal equinox a wether and not a lamb was slain, a sacrifice denoting the worship of a sexless god[1].

When we turn from the ancient Iguvine ceremonies to those of the modern Gubbio procession on the 15th May, the first point to be noticed is the dedication of the three pillar Ceri. The first of these was originally dedicated to St. Francisco, but for him was substituted in 1192 a local saint, St. Ubaldo, by whose prayers eleven cities were conquered by Gubbio at the close of the eleventh century. His translation to the local hill temple on Ingino where his monastery was founded took place on the 11th of September, and his festival was fixed on the 16th May[2]. The other two Ceri are called those of St. George and St. Anthony, a dedication marking the festival in which they are the principal actors as one to the gods of the year of three seasons, originally that of Orion, but beginning when it was dedicated to St. George, the god of the ploughing-festival of the Great Bear, at the autumnal equinox. This became in Egypt the festival of the 26th Choiak (September—October), that of the death of the year-god Osiris, who was born again as the year-god Horus, the Egyptian form of St. George (pp. 462, 463). It was on the 14th of September that his symbol of the year-cross denoting the equinoctial year was found, according to local tradition, in Syria, and it was this god

[1] Bower, *Elevation and Procession of the Ceri at Gubbio*, pp. 114, 115; Hewitt, *Ruling Races of Prehistoric Times*, vol. ii. Preface, p. xvi. essay vii. pp. 55, 56, essay viii. p. 164; Chwolsohn, *Sabier und der Sabiismus*, ii. Excursus to chap. ix. pp. 313, 364; Garnett and Stuart Glennie, *Women of Turkey*, chap. xii. pp. 332, 333.

[2] Ibid., chap. ii. St. Ubaldo of Gubbio, pp. 19—27.

who became in northern countries the god of the Easter sun, whose festival is the 23rd of April. St. Anthony, who carries a fire-ball in his hand[1], is in Italian popular mythology the god of the household-fire and the special protector of pigs[2].

That this year, inaugurated by the lighting of the household and national fires and the ploughing of the village lands, was also that which culminated in the summer is proved by the story of St. Ubaldo, whose body is believed to be unperishable, and who is clothed every year before his festival as the never-dying sun-god who after being stripped in winter yearly re-clothes himself in the leaves and flowers of summer.

The red-capped Ceraioli who carry their saints in the procession belong to three guilds. The bearers of St. Ubaldo are members of the guild of Muratori or Masons. Their leader is the captain or director of the festival, who entertains the principal guests at the feast given on the day of the procession, the eve of St. Ubaldo's day. He is yearly elected by lot on the 16th of May from the members of the Masons' Guild, and he must be of noble birth. He holds office for twelve months, and when Gubbio was a republic he was the national President. The Ceraioli of St. George are traders, and those of St. Anthony contadini or peasants. Thus the three orders represented correspond to the Indian Kshatriya or warriors, the Vaishya or traders, and the Sudra cultivators.

The day of the procession, as the eve of St. Ubaldo's day, is a fast. Hence the principal dish at the feast held at midday is one of boiled peas and cuttle fish, the millets and river fish representing the tribal meal of the sons of the rivers. This is followed by a number of fish courses, the sacramental dishes of the fish-sun-god Sallimanu, who died yearly in the constellation of Pisces the fish, the last Nakshatra Revati, and rose again in the constellation Aries as the sun-ram, the bearer of the seal of Solomon, the mystic marriage-ring of the Pope with its nine divisions, which was to be the topmost stone of the vaulted roof of the heavenly palace of the immortal sun-god built by the Masons of the holy craft, who first began the year-palace by arranging the bricks of the days of the week by which time was measured [1]. It is these builders who rule the Gubbio festival, and who in the widely disseminated society of Free Masons have adopted the seal of the two interlocked triangles enclosed in a circle as the signet of the Royal Arch, their highest grade [2].

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[1] Bower, *Elevation and Procession of the Ceri at Gubbio*, p. 114.

[2] Leland, *Etruscan Roman Remains*, pp. 238—240, 252.

This meal is accompanied by large draughts of wine, which is also consumed during the procession, which, like all the early orgiastic festivals to the seasonal gods of the setting stars and sun, takes place in the evening.

After the leading Cero of St. Ubaldo is raised before mid-day and all the Ceri are prepared for their independent excursions through the town to the houses where entertainments like those of the chief Pranzo, the chief captain, are being given. The captain of St. Ubaldo's Cero leads the procession with a drawn sword accompanied by a man in a red shirt carrying an axe covered with a white cloth. This is the survival of the double axe of Parasu Rāma and the Carian Zeus, the holy axe which cut down the mother-trees carried at the earliest procession, which were, like the Kurum almond-tree of Chutia Nagpur, solemnly cut by fasting villagers who went into the forest to seek it. Before starting each Cero is rapidly turned round contrary to the course of the sun, the circle of its bearers moving with it. Then each Cero takes its own course, visiting the houses of important citizens who are to entertain its bearers and other invited guests at the mid-day meal, and also those of others, and at each of these visits the retrograde turning of the Ceri is repeated. These preliminary ceremonies end with the deposit of all the Ceri in the Via Savelli della Porta, the old Via delle Fonti leading from the Piazza della Signoria, the market-place, to the southern gate, the Porta Romana. This street was probably that leading to the town fountain called Fontuli in the sixth Eugubine Table, where three boars were sacrificed to Cerfus Martius, and after this the third meal of the day was taken by the bearers. After this the Ceraioli march in bands about the street singing songs[1]. After Vespers the final procession begins with the ringing of the great town bell, only rung five times a year, and this is followed by the procession of the ecclesiastics who come from the Cathedral into the Central Piazza Signoria. They are preceded by men in white with black caps walking in pairs, as mourners for the dead year. These are followed by the members of the Society of Santa Croce wearing blue caps, the garments of the risen sun of the new year; after these come more men in black, then the body of ecclesiastics and the scholars of the Seminary, and then men in brown capes carrying St. Ubaldo's picture. They are followed by the Canons of the Cathedral, and last of all comes the Bishop. After the Bishop has blessed the Palazzo Pretorio, or Town-hall, the procession moves northward, and then turns downhill to the west, then south, and east round the town till it meets the procession of the Ceri just inside the Porta Romana at the south of the town, thus making the circuit contrary to the course of the sun.

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[1] See for this building of the altar preparatory to building the heavens' palace, Hewitt, *History and Chronology of the Myth-Making Age*, chap. vii. sect. b, The Story of Tobit and Jack the Giant Killer, builder of the altar of the eight and nine-day weeks.

[2] Bower, *Elevation and Procession of the Ceri at Gubbio*, pp. 6, 7, 65, 66.

While the ecclesiastical procession is making this circuit the three Ceri and their bearers remain waiting in the old Via delle Fonti ranged in the order of their procession, that of St. Ubaldo, the summer-god, being in front, followed by St. George, that of the autumn with St. Antonio, the winter and spring, in the rear. They arrange the time of their starting so as to meet the Ecclesiastics at the pre-arranged point close to the the Porta Romana, and they all set forth southward along the Via delle Fonti to make their sunwise circuits of the town. When they meet the priests they are stopped in their full career by the elevation of the Host by the Bishop as the symbol of the rising sun.

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[1] Bower, *Elevation and Procession of the Ceri at Gubbio*, pp. 9—11.

After acknowledging the holy symbol the bearers with the Ceri rush past the clergy and continue their rapid run till they reach the first place in their circuit, where they stop for a draught of wine, at the south-west corner of the city. It is at the Palazzo Ferranti on the banks of the stream running from Mt. Ingino through the town[1]. Here the first captain, mounted on horseback and attended by a trumpeter, takes the lead of the procession followed by the second captain and two axe-bearers. They, followed by the Ceri, go north-east and then east to the Great Piazza. There they halt a second time for rest and wine, after the Ceri have gone several times round the Piazza contrary to the course of the sun. They then start north-eastward for their final halting-place at Porta Ingino, and thence they take the Ceri at the hill and carry them three times round the monastery. The ceremonies end with the lighting of the year's fires in the town and all adjacent villages, and, like other New Year festivals, with a two days' fair[2].

A similar Whitsuntide procession takes place yearly at Echternach in Luxemburg on the river Sauer, one of the holy places of the country of the Eburones or sons of the Boar (*ebur*), which extended from the Eiffel down to Lake Neuchatel, called by the Romans Lacus Eburodeniensis, the Lake of the fort (*dun*) of the Eburi, whose name is a reminiscence of the worship of the Wild Boar Sun. The festival is nominally dedicated to St. Willibrod[3], an English monk who came as a missionary to Trier near Echternach, where he founded a monastery, and after converting the people of the country, died in 739 A.D. The festival was originally one to the sun-god of the holy well at Echternach, at which crowds assembled from all parts of the surrounding country, some coming even from as far as Prum in the Eiffel, sixty miles off. There at the same time at which the present festival is held they danced for three days and three nights, according to the old heathen customs, and the dances were all danced with a peculiar step of three paces forward and two backwards, which with its special music is still danced by all who take part in the procession. The original dance began, as the procession does now, at the linden tree of St. Willibrod, the parent-tree of all the villages in the Eiffel country, and of almost all those in Belgium. They danced three times round it at starting, then went sun-wise round the town, stopping at the Abbey Church, within which they danced three times round the great central chandelier with its seventy-two lights, commemorating the original year of seventy-two five-day weeks, and thence they went to the Parish Church, where they went round the interior and danced three times round the cross outside it.

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[1] Bower, *Elevation and Procession of the Ceri at Gubbio*, pp. 14—16, note 1.

[2] Ibid., pp. 15—18.

[3] Hewitt, *History and Chronology of the Myth-Making Age*, chap. viii. sect. j, pp. 554—559; Die Spring procession ind der Wallfahre zum grabe des heiligem Willibrod in Echternach, von J. Berne, *Krier Religions lehrer in Progymnasium um Echternach*, pp. 66 ff., 113, 158, 63, 68: Purior, *Echternach St. Willibrod et la Procession dansante*, p. 13.

In the Middle Ages the procession was divided into two separate services, the second being reserved for the creeping penitents who made their way slowly round the circuit, beginning their journey by creeping through a hole in a holy stone near St. Willibrod's cross under the Linden-tree, which like a similar holy stone at Anderlecht near Brussels, was supposed to possess healing virtues. Sick persons and Easter lambs used to be passed through the hole in the Anderlecht stone.

The procession and its services are regarded by all who take part in it as a most solemn religious ceremony. For some days before Whit-Monday pilgrims began to come in, and it is almost more interesting to watch their arrival than to see the procession itself. All those from each village, men, women, boys and girls and little children, come together in one troop accompanied by their village band, and they spend their time on the journey in reciting the Litanies of St. Willibrod. All those that I met near the town were thus engaged, though whether these recitations had continued during the whole of their long journey on foot I cannot say.

In the procession which begins with a sermon each village takes its allotted place. The men, women, boys, and girls stand in separate rows for each sex and age, and dance in step with the village band and behind the village flag; and this arrangement is a surviving likeness of the processions of matriarchal village communities in Chutia Nagpur, each with their own flag and village musicians. It is a complete survival of the old worship of the healing sun-god, the sun-physician, to whom prayers no less fervent than those now uttered in St. Willibrod's Litanies were addressed.

If accounts were given of all similar Easter and Whitsuntide festivals to those now noticed the contents would fill volumes, and the only conclusion to be drawn from them is that they were once universal in Europe, and that they were all connected with a series of changes in year reckoning extending over thousands of years, in which the New Year was gradually advanced in accordance with the change in the date when the sun entered Gemini and Libra, and also in some cases Cancer, Leo and Virgo, from the winter solstice to May—June.

CHAPTER VIII.

THE YEARS OF EIGHTEEN AND TWELVE MONTHS AND FIVE AND TEN-DAY WEEKS.

WE have seen in the last chapter that the seventeen-months year of Skanda, the sun-lizard, ended in India, according to the Mahābhārata, with the death of its champion Jayadratha, the silver boar, and consequently its sequent year, that of Parikshit, begun by his sacrifice as the sun-horse, was a new official measurement of annual time. In the ritual of this New Year's sacrifice a new arrangement described in the Mahābhārata of the sacrificial stakes denoting by their number the months of the year was ordered to be made. This change in the New Year ritual distinctly showed that it was to be measured by a new arrangement of its months.

But before going into the question as to the exact meaning of the number of these stakes and their arrangement it is necessary to understand clearly their history in Indian ritual and the rules for erecting them followed in previous reckonings. The original stakes were, as we have seen in p. 235, those introduced by the northern artisan Takkas, whose symbol was the trident of the three year-gods Shesh Nāg the spring god, Vāsuk Nāg the summer, and Taksh Nāg the winter. Their stakes, to which a victim was tied, were fixed in a pit into which the blood of the victim flowed. The ritual of the sacrifice of the Shulagava or roasted ox, one of the early sacrifices described in the Grihya Sūtra, tells us that these stakes were before the age of the eleven-months year arranged in the form of a triangle, and offered not on the sacrifical ground set apart in a later epoch for national sacrifices, as in the ritual of the eleven-months year, but on one chosen for the special performance of this sacrifice, which was a part of the proceedings of the New Year's first-fruits village festival of Āgrayana or Māgasirsha (November—December) held at the winter solstice. For it a raised surface, that is a mounded altar in the form of a woman, was prepared in an easterly or northerly direction, that is to the east or north of the village grove, and on it the fire was lighted on which a Sthalipaka or cooked offering of first-fruits for Ishana the bull and Kshethrapati the lord of the field, its calf, was prepared. To the west of this fire three huts were built over three stakes and the pits into which they were to be fixed. The south-west hut was for the lord (*isha*) bull Ishana, that on the north-west for the beautiful (*midushi*) mother-cow, and between them as the apex of a triangle, that for the calf Kshetra-pati, called Jayanta the conqueror[1]. The victims in these huts were to be tied with ropes of Kusha-grass round their heads to stakes made of Palāsha wood[2].

This ritual handed down from the days of Orion's year, when the Palāsha was the parent-tree, was altered when the eleven victims of the eleven-months year were substituted for the three victims of the three seasons of Orion's year. In the directions for this sacrifice in the Shatapatha Brāhmana the stake (*yūpa*) is dedicated to Vishnu, the village (*vish*) year-god. It is ordered to be made with eight sides and cut of the lengths in cubits of the number of seasons or months in the sacrificer's ritualistic year, the eleven, twelve, thirteen, fifteen and seventeen-months year being spoken of as thunderbolts (*vajra*), a metaphor derived from the triple arrow (*vajra*) of Vishnu denoting in its feathers, shaft and point the three seasons of the year[3].

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[1] Oldenburg, *Grihya Sūtra of Apastamba*, 7, 19, 1—14, 7, 20, 1—19, Sacred Books of the East, vol. xxx. pp. 288—291.

[2] Ibid., *Grihya Sūtra Ashvalayana Grihya Sūtra*, iv. 8, 15, Sacred Books of the East, vol. xxix. p. 256.

[3] Eggeling, *Shat. Brāh.*, iii. 6, 4, 1, 22—27, iii. 4, 4, 15, 16, Sacred Books of the East, vol. xxvi. pp. 162, 166, 167, 168 note 2.

The hole in which the first cut stake of eleven was to be fixed was to be dug on the eastern edge of the earth-altar half inside it and half outside, and the stake to be fixed in it was to be laid with its head to the east. Barley was thrown into the hole and the stake sprinkled with pure water from a running stream and then strewn with Kusha-grass (*Poa cynosuroides*). The stake when planted in the hole was to be bound with a triple Kusha-grass rope of the year with three seasons[1]. After this first and middle stake that to the north of it was set up, and next to the south, so that the eleven formed a row from north to south placed to the east, and not as in the triangular bull and calf sacrifice to the west, of the altar and its fire[2].

This arrangement of the victims offered at the New Year's sacrifice of the eleven-months year was completely altered in Parikshit's horse sacrifice of the Pāndavas as described in the Mahābhārata, when the year of the horse sacrificed was no longer, as in the eleven-months year, that of the black horse of night but of the horse of day protected in his year's course by Arjuna or Phalguni (February—March) in his chariot drawn by two white horses[3].

The Pāndava sacrificing princes erected eighteen instead of eleven stakes. Six of the wood of the Vilva or Bel-tree (*Ægle marmelos*), six of the Khadira-tree (*Acacia-catechu*), the first a totem-tree of the Bhars or Bhāratas, and the second that from which the eleven-months year-stakes were cut. The last six were cut from the Sarvavarnin or Palāsha-tree (*Butea frondosa*), the original sacramental soma tree to which the Shulagava victims were tied[4]. These stakes are ordered to be set up at the horse sacrifice in the Shatapatha Brāhmana in two rows, nine in each row[5].

Besides these eighteen stakes, the priests, according to the

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[1] Eggeling, *Shat. Bhāh.*, iii. 7, 1, 2—7, 19, 20, Sacred Books of the East, vol. xxvi. pp. 167—169, 172.

[2] Ibid., iii. 7, 2, 5, ibid. vol. xxvi. p. 177.

[3] Mahābhārata Ashvamedha (*Anugita*) Parva, lxxii. 7, p. 184.

[4] Ibid., Parva, lxxxviii. 27, p. 222.

[5] Eggeling, *Shat. Brāh.*, xiii. 4, 4, 5, Sacred Books of the East, vol. xliv. p. 373.

Mahābhārata, set up three more, two of Devadāru or Pitudāru (*Pinus deodara*) wood, and one of Cleshmatika or Rajjudala (*Cordia latifolia*)[1]. The first of these trees was made in India the parent-tree of the introducers of human sacrifices, who were in Asia Minor sons of the pine-tree of Cybele, and they placed three twigs of this tree as the triangle round the fire of their altar of animal sacrifice (pp. 225, 226) instead of the Palāsha twigs placed round the fire on the original earth-altar made in the form of a woman. The Cordia latifolia, or Myxa (Bengali *Bohooari*, Hindi *Lusra*), yields the Sepistan drug much valued in the East, and its conjunction in this sacrifice with the Bel-tree, of which the fruit is one of the most valuable digestive medicines in the Indian Pharmacopœia, and the Khadira tree yielding the catechu drug, is thereby stamped as sacred to the sun-god, the sun-physician.

The Shatapatha Brāhmana directs that these three stakes are to be fixed with that of the Cordia tree in the centre between the two pine stakes, and they are not ordered in the directions given in the text to be placed as a triangle but were certainly fixed in the centre between the two rows of nine stakes. Nor does the text tell us how these stakes stood with reference to the altar. As they were set up in the form of an avenue it would seem that this ran from west to east at right angles to the Uttara Vedi or north altar of animal sacrifice, standing at the east end of the sacrificial ground, and that the three stakes between them, to the centre of which the horse and to the two side stakes a hornless he-goat and a Go-mriga or Nil-gai cow antelope were bound, were placed in front of the altar[2].

The sacrifice according to the latest form of Vedic ritual subsequent to that with which we are now dealing, when the horse was not sacrificed but allowed to go free as a sacred animal, was held during the last ten days of the year and succeeded by the Soma New Year's sacrifice beginning that which was to follow[1], and it was at the end of the year that this sacrifice also took place.

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[1] Clarke, Roxburgh's *Flora Indica*, p. 198.

[2] Eggeling, *Shat. Brāh.*, xiii. 4, 4, 5, xiii. 2, 2, 2, Sacred Books of the East, vol. xliv. pp. 373, 298.

That this sacrifice offered on the sacrificial ground in which these eighteen stakes were placed on each side of three in the centre was one indicating a year differing from that of seventeen months preceding it, is shown by the instruction that these stakes were to be twenty-one cubits long and not seventeen cubits, like the stakes of the seventeen-months year[2], and this length, according to the rule that the number of cubits in the sacrificial stakes and the months in the year were to be the same, would denote a twenty-one-months year. Also there were to be twenty-one victims offered, three at the central and eighteen at the side stakes, and according to both the indications given by the length of the stakes and the number of the victims the year ought to be one of twenty-one months. But the precedent of the eleven stakes of the eleven-months year shows that it was these eighteen stakes placed in rows running eastward from the altar and answering to the row of eleven stakes denoting the months of the eleven-months year that signified the eighteen months of a new year, while the three stakes originally set up as a triangle, denoted, like the three Shulagava stakes, the three seasons measuring Prajāpati's (Orion's) year. Hence this year of twenty-one cubit stakes was a year of Prajāpati of eighteen months, a successor of the year of three seasons.

The year of eighteen months each of twenty days and four five-day weeks thus instituted is, like other year reckonings of Hindu ritual recorded in the successive layers in which the last Vedic altar was built, and is commemorated in the first eighteen bricks of its fourth layer. These are said to form the eighteen-fold Prajāpati and to be part of his body, while the remaining seventeen bricks form the seventeen-fold Prajāpati of the seventeen-months year[3]. Hence the twenty-one victims and cubits assigned to the stakes of the eighteen-months year reproduce a number originally made sacred by the twenty-one-day months of the seventeen-months year, and both being years of Prajāpati the number was still used in the ritual of the eighteen-months year, though its months only contained twenty days.

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[1] Eggeling, *Shat. Brāh.*, xiii. 4, 4, 1, Sacred Books of the East, vol. xliv. p. 371.

[2] Ibid., xiii. 4. 4. 5. 11, ibid., pp. 363, 375.

[3] Ibid., viii. 4, 1, 8, 28, viii. 4, 3, 20, ibid., vol. xliii. pp. 61, 66, 76.

This year also again appears in the ritual of the consecutive services of the Vaishvānara household-fire of the national altar, where among the years to which libations are poured out it is called the year "of the age-grades of cattle," in which the months are represented by two sets of eighteen pairs of cattle, one of ten or five pairs, and one of eight or four pairs, in which the first pair is an eighteen-months bull yoked with an eighteen-months cow [1].

In the Mahābhārata account of the horse sacrifice preceding this year's commencement a special golden altar is built for this year with four layers of golden bricks, thus containing the four layers of which the fourth was consecrated to it in the national altar, and its length and breadth was eight and ten or eighteen cubits [2]. Upon it was placed a golden image of Vishnu's or Krishna's bird Garuda, the original cloud-bird.

This year began according to the Mahābhārata after the Pāndavas had become the undisputed rulers of India, and had filled their coffers with the gold brought from southern mines before the birth of Parikshit. Hence it marked the culmination of the prosperity of the Pre-Sanskrit Bhārata kings whose traditional history is told in the eighteen books of the Mahābhārata, so that the poem is an ideal drama depicting the growth and rise to power of the god-like race who gave to India the inestimable boons of peace, good government, extended trade and great national wealth, entrusted to a nation trained by wise education based on self-culture and the teaching of Jain and Buddhist ethics to make the best use of the gifts they had received, and the age was called in Buddhist history that of the Tusita heaven of wealth (*tuso*).

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[1] Eggeling, *Shat. Brāh.*, ix. 3, 3, 7, Sacred Books of the East, vol. xliii. p. 218, note 2.

[2] Mahābhārata Ashva-medha (*Anugita*) Parva, lxxxviii. 31, 32, p. 222.

The individualism engendered by this new creed, which required everyone to mould his thoughts and conduct on such expositions of moral duty as the Eightfold Noble Path of the Buddhist teachers and the rules of personal morality and improvement enjoined by Zarathustra, seems from its simultaneous appearance in Indian and Persian traditional history to have spread over the whole civilised world as a wave of ethical inspiration. It to a great extent remodelled the teachings of the earlier ages when all were trained to follow the rules of conduct enjoined by the heads of their villages, their tribe, and their family. In this earlier system rigid obedience to very definite rules was required, and all tendency to innovation was so sternly repressed as to almost entirely smother thought.

To people so bound by the ties of custom the new teaching must have been welcomed as a glorious prospect of freedom and a new field in which their mental energies could open out hitherto unperceived avenues of personal and social improvement. Hence this age is clearly marked as one of the epochs during which humanity awoke to higher views of its destinies and duties than those previously entertained, though the hopes raised in these early visions and partially fulfilled were ultimately darkened and temporarily obliterated, partly by the rigid rules of monasticism and of ecclesiastical dogmatizers, and chiefly, as we shall see presently, by the enervating influences engendered by the luxurious lives of a people who accumulated wealth almost without effort by commercial exchanges of the abundant produce of tropical and semi-tropical soils. It was hence that their vitality was fatally lowered, and that they were overwhelmed by the destruction wrought by hordes of northern barbarian invaders who so entirely effaced by their excesses all traces of this age of universal peace as to cause its former existence to be all but forgotten by the historians of the age of individualist history which succeeded it. Consequently it only survives in the national pictures preserved in the popular tales of the East and in such literary records as the eastern historical poems and ritual and in the specially historical tales of the *Arabian Nights*. These ruthless conquerors, like the later dismemberers of the Roman Empire, substituted for the rule of peaceful commerce an age beginning in anarchy and continued in perpetually recurring international, inter-tribal and inter-urban wars, in which each city and district was always quarrelling with its neighbours. This only ceased in those countries where extensive despotic governments were founded, and these after their first consolidation generally expended their forces in extending their frontiers and ended in becoming the prey of new invaders.

The peaceful age of Bhārata rule was that of the supremacy of trade-guilds, during which India and the countries into which they introduced the Indian form of government based on the union of allied provinces supervised by a central ruler were governed by a network of local and tribal councils beginning with those of the village and extending through the councils of provinces and ruling cities to that of the Chakra-varti, or wheel-turning emperor. The goal aimed at by all these bodies was the increase of the prosperity of each district and the whole country by the improvement and extension of agriculture, the development of local arts and manufactures and of local and foreign trade. Hence when the home trade had become a part of a widely extended foreign commerce the latter, like its original inland parent, was managed by emigrant guilds who by interchange of goods remained in constant touch with their old home, which sent them the consignments paid for by their return exports. In this system of international intercourse wars were unnecessary and pernicious, and hence the merchant kings became the rulers in India and South-western Asia of a society such as is depicted in the *Arabian Nights*, in which property was protected by the local police and public union and opinion. And it was through their agency and that of the guilds that the Indian forms of government and ritual were distributed through all the countries where the emigrating leaders established agencies.

It must be remembered that the ancient tribal rule requiring all members of a confederacy to take with them wherever they settled their religious laws, customs and social rules still continued to be as binding in the epoch of the worship of the rising sun of the east as the successor of the sun of night settling in the west, as it was in the days when the primitive founders of villages disseminated their institutions in all countries where organised agricultural villages were established, and incorporated them in the new codes formed by the amalgamation of these farming races with the alien tribes of the new countries in which they settled. Hence the original rule binding all emigrants from India to other lands and from other lands to India to preserve their tribal identity in all places where they settled for trade or other purposes, made them, like the members of the colonies sent from Greek cities, still citizens of the parent state from which they were severed by their change of residence.

It is by the results of this rule that we can trace from India to Britany the dissemination of ancient beliefs and year reckonings preserved by the worshippers at the Breton linga altars and by the users of the three sets of calendar stones erected at Kermano, Menec and Kerlescan near Carnac, representing the year reckonings of the three-years cycle-year and that of eleven and thirteen-months (pp. 330, 331). And it is to the same agency that we can trace the distribution of the burial cult of chambered tombs originating in those of India and brought with local changes from the Indian trading stations at Bahrein on the Persian Gulf to Egypt, Asia Minor, Greece, Etruria, Britany, North Europe and England. It is also this dissemination of burial customs that introduced with the creed accompanying them the almost universal custom in neolithic burials of the doubling up of the corpse in the form of an embryo in the womb, for the germ idea on which this custom was based is found in the

Indian ritual of the baptism of the partakers of the annual Soma sacrament. In this each neophyte was obliged to sit in the baptismal bath in the contracted attitude of a naked unborn embryo, wearing as the symbol of the womb from which he was born a black antelope skin.

The trading missionary agencies which spread these and other successive innovations throughout the world had no idea of proselytism, and would have abhorred the idea of converting any of their new neighbours to their creeds. They were only anxious to preserve their own nationality intact by retaining their ancestral customs in an unaltered form, and were no less anxious to keep themselves socially separated from their neighbours than their neighbours were to remain apart from them; the only bond of union being mutual trade. But in spite of this desire for the preservation of their tribal independence the prosperity and trading exigencies of the Indian Yadu-Tarvasu traders who had settled themselves in the sacred island of Dilmun in the Persian Gulf, called by them Tur-os, the island of the revolving (*tur*) god, the modern Bahrein, gave them an ever-growing influence in all the lands where they placed their trading stations. They thus gradually became invested with ruling and directing power in all their principal coast settlements, such as Byblos, Bil-gi or Gi-bil, the city of the Akkadian fire-god Bil or Bel, and other trading centres in Crete and Egypt, where they introduced the worship of the cypress-tree, the mother of the sun-god, and the worship of the Akkadian-Indian god Tan or Danu, which also became in Crete and thence in Greece the oldest form of the Greek Zeus or Zan.

Under these influences amalgamations of neighbouring alien tribes resulting in the formation of new races arose, and these included in their ritual and national creeds the various phases of the changing religious and political beliefs and customs of the merchant races whose numbers and influence were continually recruited from India and Persia. Hence when the Indian and Persian national confederacies were divided into kingdoms formed of federated provinces superintended by an emperor ruling them from the central land of Jambu-dwipa in India and Hvaniratha or Khorasan in Persia, this same idea of a central state round which the confederated nationalities allied with it were grouped permeated other countries. We have seen in Persian history (pp. 682—684) that the organisation of this type of the federal form of Persian government was attributed to Lōhr-asp, the father of Gushtasp or Vīstāspa, the ruling sun-god who made the religion of Zarathustra, the son of the cypress-tree, the official creed of the country. And Lōhr-asp is also said to have introduced the third and most perfect form of fire worship, that of the Būrzīn Mitro, which ordained that in every ruling city a fire temple should be built at its centre where the roads intersecting it from the four cardinal points met. This custom was disseminated through Greece and Italy by the erection in their towns of the central temples of Hestia and Vesta, and in Greece the triangular stone image of Apollo Aguieus, the guardian of the roads, was set up[1] at junction-points where four roads met. This national worship of the central fire-god of a confederacy of allied states found expression in Greece in the foundation of the central shrine of Delphi, the womb sacred to the snake-mother-god Python, who was in India the southern snake-goddess Ahi Budhnya, mother of the depths (Skr. *budhna*, G. βυθός) ruling the south pole as the goddess of the primæval abyss of generating water, otherwise called Bau, whence life was born, while Aja-ekapad, the one-footed Pole Star goat, ruled the north. This was the spot hallowed by the perpetual presence of the national oracle, the utterances of which supplemented the divine messages as to future events derived from the inspection of the entrails of birds, the observation of natural omens, and the inspired exclamations of the Shaman priests. The ruling god of this central national shrine when the original snake-god was slain by his successor was the god called Apollo Paian, or Apollo the Healer, the sun-physician, and he in an earlier form was, as we have seen, the Pelasgian god Apollo Smintheus, the mouse-god of the Semites, who were gradually transforming themselves from the trading Tursena, Tursha or Tyrrhenians, sons of the cypress and fig-tree, into the Phœnician sons of the date-palm-tree, which became, as we have seen, the parent-tree of the trading races of south-western Asia and India in succession to the fig-tree. This god was the son of the tree-mother Leto, born in Lycia on the yellow river Xanthus, the mother-river of the yellow race, as Apollo Lyceus, the wolf (λύκος) god, and it was the date-palm-tree which was grasped by his mother Leto in his second birth at Delos under the olive-tree which, as we have seen in the story of the re-birth of Odusseus as the year-god of a new year saved from the sea in the land of the Phœnicians, was, like the date-palm-tree, a mother-tree of the age of the seventeen-months year. This birth of Apollo as the son of the date-palm and olive-tree was watched by Dione, daughter of Okeanos, the ocean snake, a form of the plant-mother Dia, the mother-tree growing from the mud of the southern sea, by Rhea the cypress-tree-mother of Zeus, the son of Kronos, Themis the goddess of law and order, the Greek form of the Indian Dharma, and Amphitrite the dolphin goddess, the fish-mother, and was traditionally dated by the nine days' and nine nights' labour of Leto from the age of the three-years cycle-year with its nine-day weeks [1].

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[1] Müller, *Die Dorier*, book ii. chap. iii. § 1, p. 252; Aristophanes, *Vespae*, 1317.

This god, the son of the date-palm and olive-tree, who with his year-arrows slew the original snake-god of Delphi, was, according to the local traditions, born on the seventh of Metageitnion (August—September), called at Delphi Boukatios, or about the 23rd of August, when the Pythian games instituted in honour of his victory were celebrated every eighth year; and this birth-day is also that of Krishna, the sun-god of the fifteen-months and eight-day-weeks year, born as the eighth son of Vāsudeva on the eighth day of the light half of Bhadon or Bhadrapada (August—September)[1]. But this birth tradition of Apollo Paian, the healing god of the age of date-palm and olive-tree worship, is much later than the story of the Pelasgian Apollo Smintheus, the mouse-god of the Pelasgian cities of Larissa and Troy. This Apollo was, as Plato tells us in the Cratylus, the god *Ἁπλῶς*, the Etrurian Aplu, meaning the son, the father of the vine-born sun-god Fufluns, who was also Vertumnus, the god turning (*verto*) the year, and he became the Greek Dionysos, the Semitic son Abel or Ablu, the parent-god of the shepherd races born, like the mouse, from the mother-earth[2]. It was this god who in the year-chariot-race at the funeral of Patroclus favoured the champion of the old gods, Eumelos, son of Admetos, called Hades adametos, the untamed god of the lower world, whose chariot Athene broke in order to get the victory for Diomedes, the sun-god of the seventeen-months year. With this god Admetos the Pelasgian Apollo served for nine years to expiate his sin in slaying the Cyclops, the one-eyed Pole Star god of stellar preceding solar worship. It was to this Apollo Pagasites that the raven grove at Pagasæ was dedicated[3], thus equating him with the Celtic raven Brān, the original Indian cloud-bird.

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[1] Müller, *Die Dorier*, book ii. chap. vii. § 2, 3, pp. 313, 314.

This sun-god, deified as Aplu the son, was born in Buddhist mythology as Avalokitesvara, the Visible (*avalokita*) Buddha, the offspring of Tārā the Pole Star and the central Buddha, who was originally in Indian mythology the ape-father (p. 505) who became in the later evolution of Great Bear worship the father of the sun-god born of the Thigh. It was the five-finger (*δάκτυλος*) priests of this god, the Greek Zeus, son of Kronos and Rhea, the cypress-tree-mother, who were the dancing priests called Daktuloi and Kouretes, the Roman Salii, the Umbrian Attidii, consecrated by the triple year-girdle bound with three knots, symbolising the three stars of Orion's belt, those ruling the three seasons of his year. These priests danced in circles round the pillar image of the young sun-god surviving as the Maypole in a direction contrary to the course of the sun, wearing in these dances their girdle on their right shoulder, and it was this ritual which ruled the religious ceremonies of the first Pelasgian worshippers and sacrificers of the pig, whose blood cleansed the guilty from the stains of sin, who came from Phrygia to Greece as the buriers of their dead entombed with doubled-up limbs in the cist graves of the pattern adopted by the votaries of the Carian Zeus with the double axe, the Greek form of the Indian Parasu Rāma. These are the most ancient form of graves in Caria, Delos, and Attica, and they are copied from the early graves of Assyria, Babylonia, and Chaldæa[1].

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[1] Frazer, *Pausanias*, vol. v. pp. 244, 242, 245; Monier Williams, *Religious Thought and Life in India*, Hindu Fasts, Festivals, and Holidays, pp. 430, 431.

[2] Jowett, Plato, *Cratylus*, vol. ii. p. 228; Homer, *Il.* ii. 840, 841; Leland, *Etrusco-Roman Remains*, chap. iv. pp. 65—70.

[3] Müller, *Die Dorier*, book ii. chap. i. § 2, 3, chap. vii. § 8, p. 323.

This ritual, which was in India that of the early barley-growing fathers, sons of the Kusha-grass, called the Pitaro Barhishadah, was continued by their successors, the Pitaro Agnishvāttāh, who, like the Umbrians of Gubbio, buried their dead, and who are traced by Herodotus as the Tursena of Lydia to the valley of the Ister or Danube, whence they came to Italy as the Tyrrhenians[2]. The worship of this god, the sun-god born of the tree, was succeeded in India and Greece by the rule of the sons of the date-palm-tree, who founded the confederacies ruled by the central king-god who in Greece was Apollo, the son of Heaven, the product of the creeds of ages of religious evolution and national growth. He was the god of the Pythian games said by Pausanias to have been first instituted by Diomedes, who won the chariot-race in the Iliad, in which the champion of the former Apollo the mouse-god was defeated. In these games the first contests were only in music, to which were added first athletic competitions like those at Olympia, followed by chariot-races, which, as we have seen, were in India first celebrated as solar pageants representing the yearly victory of the conquering sun-god[1].

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[1] Ridgeway, *Early Ages of Greece*, chap. ii. pp. 192, 193, chap. vii. pp. 484, 485, 488, 489.

[2] Herod. i. 94, iv. 49.

Throughout this retrospect we trace the continually growing influence of the successive tribal combinations whose leaders emigrated as merchants, and who were the people called in the Rigveda the Panris or traders who reappear in Troy as subjects of the king whose son, the slayer of the sun-god Achilles, was called Paris or the Panri trader of India.

These people, who ruled south Britain as the foreign tin-miners, worshipped the white horse of the sun and built the temple of this god at Stonehenge, where solar chariot-races were celebrated by the burners of the dead whose round graves surround the temple site.

Thus we can trace in the worship of the Greek sun-god the lyre-playing Apollo, the beautiful youth of the central shrine of Delphi, four stages marking the racial dissemination and growth of his worship. In the first stage, as god of the Pelasgian sons of the oak-tree worshippers of the sun-boar, he is the god to whom on Mt. Lycæus, where human sacrifices were offered, a boar was sacrificed, and its thigh bones burnt as offerings to the Great Bear Thigh of heaven and its flesh eaten[2].

These pig worshippers were succeeded by the Tursena of Lydia, worshippers of the bi-sexual god Sandon of the three-years cycle-year, husband of Omphale the altar navel fire, the gods of the cult of the creating king and queen bee of this age in which the year was divided into four years of cow and human gestation, each of ten twenty-seven-day stellar months made up of three nine-day weeks. In this creed was embodied the worship of the sun-calf suckled by the moon-cow, at whose festivals the bulls and goats offered to Apollo Smintheus in the Iliad were sacrificed[1]; and this belief was also inculcated in the worship of Hermes, the god of the sun-pillar (ἕρμα), not only as Kriophoros the ram-bearer, the symbol of the birth-star Aries of the autumnal equinox beginning the cycle-year, but also as the especially Phœnician sun-god called in Greece Moschophoros, the calf-bearer. In this cult the calf worshipped as the son Aplu became the Egyptian sacred bull, son of the cow Isis, and is represented on Phœnician coins as the calf suckled by the mother-cow[2], the conquering calf of the Indian triangular Shulagava sacrifice described on p. 815. This stage, that of the neolithic burial of the dead, is marked in Apollo's history by the nine days' labour of his mother Leto when he was born at Delos.

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[1] Frazer, *Pausanias*, ii. 22, 2, x. 7, 2—4, vol. i. pp. 121, 508, 509.

[2] Ibid., viii. 28, 6, vol. i. p. 424.

It was followed by the epoch of the eleven-months year, when the dead were burnt, and after this came the fifteen-months year, in which the sun-god was the eighth son of the Great Bear Thigh, the Indian Krishna, eighth son of Vāsudeva, and the Greek Apollo of Delphi, the god of the oracle imported into Greece from the Euphratean countries, who instituted the Pythian musical contests in honour of the god who played on the seven-stringed tortoise-shell lyre of Hermes, the god of the sun-pillar, the musical symbol of the Great Bear leader of the harmony of the spheres, the god who defeated Marsyas the flute-player, of Cybele, goddess of the sons of the pine-tree, who worshipped Pan the goat-god. It was in this and the fifth stage of the worship of the sun-god riding in his year-chariot, the constellation Auriga, the successor of the Great Bear as the sun-waggon, that Delphi became a national centre shrine to which all states included in the Hellenic confederacy looked as their common meeting-place, where their disputes and international difficulties were settled by the federal Amphictyonic council. It was to Greece what Kashi was to India, Babylon and the earlier Nipur to the Euphratean countries, Jerusalem to the circumcising Semites, Memphis and Thebes to Egypt, and what Mecca was first to the Arabs of Arabia and afterwards to the Mahommedans.

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[1] Hom., *Il.* i. 316.

[2] Bérard, *Origine des Cultes Arcadiens*, Le Dieu Fils, pp. 299, 300; Frazer, *Pausanias*, vol. v. p. 88.

It was the prosperity engendered by the growth of the world-wide trade managed by affiliated guilds which finally, in the age of the rule of the sons of the date-palm-tree, produced on the shores of the Indian Ocean a population which had become like that depicted in the vivid description of Oriental life given in the *Arabian Nights*. There all classes of the community, including the kings and their ministers, are engaged in trade, and when a prince or man of high birth falls into misfortune and finds himself an unacknowledged outcast in a foreign country he becomes a trader, as in the story of King Omar bin al Nu'uman, his son Prince Zan al Makan became an assistant to the man who lighted the fires in the public baths at Damascus, and Badr al Din Hasan, son of the Wazir Nan al Din Ali, became a cook and confectioner in the same city[1]. There is little or no indication in these stories of settled landowners owning large estates, as the tenure of land was that of the communal village communities, or of a division of ranks based on birth; and the marriages to the King's daughter of Abdullah the fisherman and Ala-ed-din, the son of a poor widow, when they are enriched by the gifts of Abdullah the Merman, and of the slaves of the wonderful lamp and ring are spoken of as quite consonant with propriety[2]. All people seem to be equal in birth and to move up and down in rank according to their good fortune, industry and talents, and they seem to live in the midst of settled communities whose relations were generally peaceable, for war is scarcely spoken of in the whole collection of stories which give vivid pictures of the characters of the people, their manners and customary modes of life. Many of these tales are histories written according to the rules of the primitive age in which individuals were ignored and when the national heroes were symbolic characters, and these generally reproduce correctly the original historical records, though they are somewhat altered by their transmitters, the story-telling successors of the original national historians from whose collections they were taken. In the whole twelve volumes of Burton's *Arabian Nights* there are only two stories, those of Omar bin al Nu'uman and his sons, and of Gharib and his brother Ajib, in which the chief actors are soldiers.

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[1] Burton, *Arabian Nights*, Tale of King Omar bin al Nu'uman and his Sons, vol. ii. p. 37 ff., Story of Badr al Din Ali and his son Badr al Din Hasan, vol. i. p. 179 ff.

[2] Ibid., Abdullah the Fisherman and Abdullah the Merman, vol. vii. p. 237 ff., Ala-ed-din and the Wonderful Lamp, vol. x. p. 33 ff.

It was only in an age of peace, when the kings and their principal advisers were merchants like Anatha Pindika, the trading Prime Minister of the King of Sravasti in Buddhist history, and the Khewat fisherman kings of Tamralepti in south-west Bengal in the Bronze Age, that the commerce of the Turvasu Yadavas sons of the date-palm-tree with China, the Malacca Peninsula, and the islands of the Malay Archipelago in the east, and with Persia, Egypt, North Africa, Syria, Asia Minor, Greece and Italy in the west, could be maintained. But the ruling chiefs of these trading states in the age of the rule of the sons of the date-palm-tree were by the influx of new blood a race differing from their Turano-Dravidian ancestors of the Kushika era, and were, like the Beni Hanifa, the Arabians of this class in the *Arabian Nights*, of much purer northern descent. The evidence of their marriage customs given in these tales, in the tenets of Zarathustra and in the Indian customs of this age, proves that under their rule the endogamous marriages of the northern Gothic races superseded among the trading population of Arabia, Mesopotamia, the Persian Gulf and Western India the exogamic unions of the Turano-Dravidians.

That the marriage of near kinsfolk was that best calculated to secure national prosperity was one of the chief tenets taught by Zarathustra (p. 700). Almost all the marriages of the heroes and heroines in the *Arabian Nights* are endogamous, and entirely ignore the exogamic restrictions of Indian caste rules. The marriages most sought after were those with first cousins, and the Persian kings, like Abram of the Beni Hanifa, used, as Isfendiyar did, to marry sisters. In India similar disregard of the earlier laws, which made endogamous marriages of near relations or of members of the same gotra or village unlawful, is shown in some of the Kushika castes whose ancestors on the male side introduced the wheat, barley and Sesame oil of Asia Minor into India, and whose symbol of marriage is the binding of the hands of the bride and bridegroom together with Kusha-grass.

The Kuch Rajbunsis, who are all children of the Kushika fathers Kashyapa, and are not divided into septs, profess to disallow marriages between relations nearer to one another than seven generations on the father's and three on the mother's side, but they are very lax in the observance of this rule, and prefer to marry the daughter of a neighbour even if nearly related to them than to leave home to seek a wife[1]. From the Shatapatha Brāhmana we learn that in the west of India, among the Yadu-Turvasu races who offered the new and full moon sacrifices of the seventeen-months and five-seasons year, the marriage laws were nearly if not quite as lax as to the marriages of near relations as those described in the *Arabian Nights*. It says that both husband and wife might among the observers of this ritual be no more distant from one another than the third generation from the common father. And Harisvāmin, the commentator on this passage, says that the Kanvas, the priests of the Yadu-Turvasu trading races and the reputed authors of the eighth Mandala of the Rigveda, allowed inter-marriages from the third generation. The Sau-rāshtras or trading Saus allowed those from the fourth generation, while the Dākshanīyas, the men of the Malabar coast and of the Telugu country of India, now called the Dekkan, allowed, like the people of the *Arabian Nights*, marriage with first cousins either on the father's or mother's side[1].

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[1] Risley, *Tribes and Castes of Bengal*, vol. i. Kooch, p. 494.

B. *The eighteen-months year of Mexico.*

The trading rulers of this commercial age of peace who had, through the influence of the universally distributed merchant guilds to which they belonged, become the dominating caste in India, South-western Asia, and the maritime countries of Europe, were no less active in Eastern Asia, and continued the commerce between India, Siam and Cochin China, which was, as we have seen, actively carried on in the age of the eleven-months year and of the worship of the banyan fig-tree. This commerce and the emigration accompanying it extended to China and also to the southern islands of Polynesia and Melanesia, and, as we shall now see, emigrant tribes instructed in its creeds and imbued with traditional Indian beliefs brought to Mexico the eighteen-months year of the Indian Pāndavas, the worship of the Indian elephant cloud-god Gan-isha, the ritual of the Antelope worshippers of the corn-god represented in Mexico and North America by the maize sheaf, the reproduction of the rice sheaf of the Malays of Eastern Asia and India, and of the barley-god of India, South-western Asia, and Europe; also the Nāga snake and antelope dances which were introduced into Mexico in forms as ancient as the oldest survivals in India of the popular worship of the antelope-god Krishna and the Nāga snakes of the Nāga Kushika era, who appear so prominently in Buddhist sculptures and the Jātaka birth-stories. The Mexican founders of the state of society in which the eighteen-months year was made the official measure of time were the trading and artisan Toltecs, whose name Toltecatl, originally meaning the dwellers in the land of reeds (*tollan*), came to mean skilled artisans[2]. Among them, as among the Kushikas, each trade had its own guild, to which a special quarter of the city was assigned as in Indian bazaars. Each guild was ruled by its own chief, and like the Indian castes worshipped its own tutelar deities of the festivals held in accordance with the guild ritual. The profession of artisan was looked on as most honourable, and as in the South-western Asia portrayed in the *Arabian Nights* and in Buddhist India, the merchants held the highest rank in the state. Those who traded in foreign countries travelled in caravans guarded by an armed escort, which was sometimes so large as to amount to an army, as in the siege of four years during which they defended Ayotlan and were finally left in undisturbed possession of the town. These traders marked their identity by their own insignia and devices, like those on the banners of the Yadu-Turvasu chiefs in the Mahābhārata, and in Tezcuco their Council of Finance controlled the state expenditure. The king called them Uncle, and they held their own civil and criminal courts, and were in short the chief rulers of the land[1].

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[1] Eggeling, *Shat. Brāh.*, i. 8, 3, 6, Sacred Books of the East, vol. xii. pp. 238, note 1, 239.

[2] Tylor, *Mexico*, Encyc. Brit., vol. xvi. ninth edition, pp. 208, 209.

The year used by these people, called in Mexican history the Mayas, was the eighteen-months Pāndava year, each month divided into twenty days and four five-day weeks. This year is also used by four other Mexican tribes, the Tzental, Quiche, Cakchiquil Zapotic and Nahuatl, and they also used the same sacred year of thirteen-months as that of the Ugro Altaic Finns of Turkestan, of the Indian Naga-Kushikas, early Greeks, Egyptians and Semites. Also two of these tribes, the Mayas and Nahuatl, the latter of whom were the human sacrificing Aztecs, brought with them to America the custom of circumcision[2], apparently first made a national rite (p. 71) by the mining Colchians, worshippers of the sun-hawk, and practised by the ancient Egyptians and the inland Semites of Syria and Arabia but not by the Philistines and Phœnicians. It was and is also a national custom of all the Bantu races of Africa, the cattle-herding pastoral tribes who emigrated to Africa from South-west Asia before the Hottentots and their predecessors the Bushmen, but was never generally adopted in Mesopotamia or India. This rite, which was certainly first imposed as a religious tribal ceremony by the sun-pillar worshippers in South-western Asia, stamps its Mexican users as tracing their descent from this part of the world, and adds additional force to the evidence, showing by their methods of time measurement, their ritual, customs and traditions that the founders of the American Mexican creeds were the descendants of southern Asiatic forefathers of whom the leading tribes imbibed their tribal culture in India. This conclusion is corroborated by the names Maya and Napuatl, which are exceedingly like those of the Indian Māghas, sons of the Buddhist sun-mother Maga and the Nahusha, sons of the Nāga snake, as well as by the history disclosed in their social organisation, religion, customs, temples and architectural remains.

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[1] Prescott, *History of Mexico*, vol. i. chap. v. pp. 124—126.

[2] Cheyne, *Circumcision*, Encyc. Brit., vol. v. ninth edition, p. 790; Bancroft, *Native Races of America*, vol. iii.

These tribes used hieroglyphic characters, each of which, like those of the Chinese, Akkadians, Hittites and Egyptians, first denoted a word, and some of them were, like some of the Egyptian hieroglyphics, pictorial, while others were merely patterns formed of boundary lines and circles with dots and crosses to which national usage had attached a phonetic value. These forms certainly show that they were originally a form of picture-writing like that of the American Indians which had gradually been adopted to express definite words, but as this written character has been disused since the Spanish conquest and its meanings are now almost forgotten, students of Mexican archæology and early history have not yet been able to decipher their meaning with such certainty as to make them easily read like Egyptian and cuneiform writings.

In the calendars written in these characters they, like the Zend fire-worshippers and the Babylonians who consecrated each of the days of their months to a god[1], gave a name to each of the twenty days of these months, and from these and the chronological system based on them and the thirteen-months sacred year much valuable information can be derived. Each of these sacred years formed a part of the cycle of fifty-two or four times thirteen years into which their chronology was divided, and the whole was made up of thirteen successive periods of four years each, called the years of (i.) the rabbit, (ii.) the reed, (iii.) the flint sacrificial knife, and (iv.) the house of heaven, and all of these names appear in the names of the days of the month, the rabbit denoting the eighth day, the reed the thirteenth, the flint knife the eighteenth, and the house of heaven the second day[1].

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[1] Darmesteter, *Zendavesta Sīrozāh*, i., ii., Sacred Books of the East,

The rabbit is in the Mexican cosmogony of the Sia said to lead the year founded by the twins Ma'asewe and Unyanyewe, the two seasons of the solstitial year, with the six rabbit sticks representing the six months of each season given them by their father the sun-god with two bows and arrows. It is clearly the hare, the fourth sign of the Chinese and Mongol retrograde Zodiac, which, as Professor Sir R. Douglas informs me, represents five stars in Scorpio, the fourth sign in their year beginning with the sun in Aquarius, the rat constellation. It is also the Great Hare or Rabbit of the Algonquin, Delaware and Micmac Indians, whose name for hare means "light," and who looked on this ancestral hare as the moon-hare of European and also of Sanskrit chronometry, for in the latter Shesha means both a hare and the moon, and the moon is called Shesha-dhara and Sheshabhrit, the hare-bearer or carrier of the crescent moon-hare[2]; and from the very wide-spread designation

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vol. xxiii. pp. 3—20; Sayce, *Hibbert Lectures for* 1887, lect. i. Introduction, pp. 69—81.

[1] Prescott, *History of Mexico*, vol. i. chap. iv. Aztic Chronology, pp. 96, note—98; Thomas Day, *Symbols of the Maya Year*, Smithsonian Institution, Bureau of American Ethnology, vol. xvi. pp. 215, 216, 235, 236, 245, 258, 259.

[2] Thomas Day, *Symbols of the Maya Year*, Smithsonian Institution, Bureau of American Ethnology, vol. xvi. p. 236; Leland, *The Algonquin Legends of New England*, The Amazing Adventures of Master Rabbit, pp. 208 ff.

of the hare or rabbit as a symbol of the moon it is clearly the most appropriate leading sign of the thirteen-months year. The astronomical hare also appears in the Hare constellation, the Latin Lepus, the Greek Lagos, immediately south of Orion and intimately connected with it in the ancient stellar time measurement of Orion's solar-lunar years, for it is represented in Aratus' *Phænomena* as chased from Orion's feet by the dog-star Sirius. It is called in Akkadian Ka-edinna, the Face of the Desert, Annabu in Assyrian and Arnob in Arabic. And as the moon-hare its worship survives in every country where witchcraft is practised in the belief that any witch can turn herself into a hare[1], and I remember being shown in my boyhood on Slieve Gallion in north Ireland a cottage where an old woman lived who I was told possessed this power.

We thus see in the history of the Rabbit or Hare as the leader of the thirteen-months year three successive phases of belief. First, that in the hare as the symbol of the ancient new moon beginning the months of the thirteen-months year; secondly, in the hare as the constellation Lepus of the age of Orion's year, and thirdly, as the constellation Scorpio under which Horus was born after being begotten by Osiris on Isis as the sun-hawk hovering over him after he had been cut up by Set into fourteen pieces, the fourteen days of the half month of the thirteen-months year. This was the year of Khepera the beetle in Egypt and also in Mexico, as in the Mexican Sia cosmogony it was Ishits the beetle which, as we shall see presently, brought up the stars in a bag to the upper world when Ūt-set, the mother of corn, the goddess of the maize sheaf, ascended thither with the deer and buffalo and the mother-turkey, and in her upward journey she let all the stars escape except the Pleiades, the three stars in Orion's belt, and the Great Bear[2].

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[1] R. Brown, jun., F.S.A., *Primitive Constellations*, vol. i. p. 97, Aratus' *Phænomena*, 338—341.

[2] Stevenson, *The Sia*, Smithsonian Institution, Bureau of Ethnology, vol. xi. pp. 36, 37.

The reed is the parent plant of the Toltecs as it was of the Kushika sons of the rivers in Persia and India, whose first infant king Kavād was found in the reeds of Lake Kashava in Seistan, also of the Indian Vetasu in the Rigveda, the sons of the reed (*vetasu*), whom I have shown (p. 255) to be with the Tugra the leading votaries of Kutsa the moon-god. This reed myth, which as Max Müller points out has given to the Sanskrit the word vamsa, meaning race, but originally the name for a reed, still survives among the circumcising Bantu Kaffirs, who call their traditional mother-ancestor Uth-lunga, meaning the reed-wife of Ukulumkulu the first man[1]. The deification of the parent reed also appears in the reed-boat in which the infant national rulers Sargon and Moses were placed at their birth.

The historical significance of the sacrificial flint knife, the Ugur of the Ugro-Finns, has been shown in the history of the offering of animal sacrifices, especially those of the buffalo, which was the animal sacred to the Mexican mother-goddess Now'ūtset, who was slain by Ūt-set the corn-mother before she left the nether-earth for the upper world as mother of the worshippers of the sun-deer. It was with this stone-knife that Joshua or Hoshea circumcised the children of Israel and Ziphorah her son, the first-born son of Moses (p. 72)[2].

This was also the sacrificial knife of the Mexican priests with which they cut out the hearts of the human victims offered to Tezcatlipoca, the leopard-god of the Great Bear, who is represented as the ruling god of heaven seated on this star in one of the symbols depicting the sign Hin-Imix representing the first day of the Maya Mexican month[3], and it, as well as the rabbit and reed-sign, was especially consecrated in the ritual of the worshippers of the moon-god ruling the thirteen-months year.

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[1] Max Müller, *Lectures on the Science of Religion*, pp. 61, 62.

[2] Exodus iv. 24—26 ; Joshua v. 2. In Joshua xxiv. 30, the Septuagint says that these flint circumcising knives were buried with him.

[3] Prescott, *History of Mexico*, vol. i. pp. 62, 63 ; Nuttall, *The Fundamental Principles of Old* and *New World Civilisation*, pp. 8, 26, 35, 44.

The house of heaven, the fourth sign denoting the last year of the four year-periods into which the Mexican fifty-two-years cycle is divided is clearly a reproduction of the Caer Sidi or revolving tower of the Celts, the national birth-island in which the world's mother-tree grew from the southern mud, and which in primitive beliefs was, as we have seen (pp. 121—123), the space walled in by the veil of the over-arching heaven descending to the horizon bounding the national territory where the living dwellers in the primitive mother-village dwelt under the guardianship of the heavenly gods ruling time and surrounded by the spirits of their dead ancestors.

This thirteen-months year, which was, as we have seen, first reckoned in India after Orion's twelve-months year, was introduced there by one of the Finn Mongol Tartar tribes who brought with them the knowledge of witchcraft and who still measure time by this year in Turkestan and Kashgar[1]. In America this Tartar year is that of the Nuktas of British Columbia, a branch of the long-haired Kwatiutl Indians who are physically very like the Indian Dravidians in their flat noses, thick lips and broad features. They tattoo themselves like the Burmese, the Nāgas of Assam, and all the Tamil-speaking Dravidian inhabitants of Southern India and Ceylon[2]. They also use the bow and are, like the southern Indian Dravidians, great fishermen and expert mariners, who go to sea in large flat canoes very like in pattern to the large flat boats of Madras. They make fire by twirling a stick of cedar in one of softer wood, and used to offer human sacrifices at their annual New Year's festival lasting from the middle of November to the middle of January, so that their year began with the month of November—December, the Indian Mārga-sirsha, the month of the deer's (*mriga*) head consecrated to Orion. They trace their descent through the mother, but neither she nor her husband are, strictly speaking, owners of the family property but only stewards for their son. The wife lives with her husband in his village, and not he in hers as an Indian matriarchal village, and certain privileges descend in the paternal line, so that in their family relationships they are like the Kandhs of Orissa, who, as we have seen, mix matriarchal and patriarchal descent, and as among the Kandhs, all members of each village trace their descent from a common ancestor[1].

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[1] Schuyler, *Turkestan*, vol. i. chap. viii. p. 334.

[2] Thurston, *Note on Tattooing*, Madras Government Museum Bulletin, vol. ii. pp. 115—118.

They like the Indian Dravidian Males place wooden poles in front of their houses, on the top of which the family totem is carved, and, like the sub-castes of Indian tribes, trace their descent to totem-ancestors, but among them, except in the poles themselves, which are reminiscences of the village grove, tree ancestors do not appear as in India. Almost all the totems are animals, birds and fishes, though in one case the sun supported by a bear is the totem of the Sīsīnlæ, perhaps commemorating the son borne by the Great Bear.

Their thirteen-months year, like that of the Mayas, clearly dates from the chronological age of Orion's year, and both belong to the neolithic stone age of human sacrifices offered by the northern sons of the rivers, a period much earlier than that of the Toltecs of the eighteen-months year, who were neither cannibals nor offerers of human sacrifices[2] like the Nahuatl Aztecs, the warlike race whose ancestors adopted the lunar chronology of the thirteen-months year with its fifty-two-years cycle. The whole of the ritual of this system of time reckoning is founded on the offering of human victims, generally captives, chosen a year before the sacrifice. During the year at the end of which they were killed they, like the Meriah victims of the Kandhs of Orissa, lived in the greatest luxury and were honoured like kings and worshipped

[1] Ratsel, *History of Mankind*, Translated by A. J. Butler, vol. ii. pp. 19, 91—101; Boaz, *The Social Organisation and Secret Societies of the Kwatiutl Indians*, Smithsonian Institution, United States National Museum, Annual Report, 1895.

[2] Prescott, *History of Mexico*, vol. i. chap. iii. p. 70.

as gods. They were offered to Huitzilo-pochtli, meaning the humming-bird of the left, that is with the feathers of the humming-bird on his left foot[1], and Tezcatlipoca, the one-footed god of the Great Bear, whose name means the shining obsidian mirror which was his shield reflecting the stars and all things on earth. They were the gods of the two seasons of the year, the summer humming-bird-god who fought left-handed, that is made his annual circuits of the heavens in the left-handed retrograde track of the Great Bear till he met with and overcame the Great Bear leopard-god of the mirror and cast him forth into the southern waters of winter, whence he rose again as the god of the winter solstice, when his annual festival was held, as the god of the under-world whose symbol is the sacrificial flint knife[2] which performed the annual sacrifice of the dying year-god about to arise as the god of a new year.

This and the other national festivals were held in the Teocallis or God's houses, all of which were, like the Babylonian temples and those of the human sacrificing Polynesians, built originally as mounds of earth raised to be artificial hills coated with brick or stone[3]. They had square bases whose sides measured sometimes more than one hundred feet, and these crowned with the temple three or four storeys high towered to a still greater height. An outside staircase led up to the top of the temple, passing from the ground at its western side to the several terraces of each of its storeys. On the top of it were one or two towers, the shrines of the gods, and between them was the stone of sacrifice and two altars on which the national and local central fire burnt[1]. Thus these temples were originally, as they always remained in the smaller towns and villages, the fire temples which were, as we have seen, erected in the centre of the villages of India, South-western Asia and Europe.

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[1] Prescott, *History of Mexico*, vol. i. chap. iii. Mexican Mythology, pp. 48, note, 49.

[2] Ibid., vol. i. chap. iii. pp. 62—67, chap. iv. pp. 105, 107; Nuttall, *Fundamental Principles of Old and New World Civilisation*, p. 103.

[3] Temples of this type, exactly resembling the Babylonian temple of Bel at Borzippa, and called Marais or Haidus, still exist in ruins in Tahiti and the Sandwich Islands. These temples stood in the midst of a large enclosure like the Greek Temenos in which the Priests used to live. Ellis, *Polynesian Researches*, vol. i. pp. 340, 341; Jarvis, *History of the Hawaiian Islands*, chap. ii. p. 50. These temples were practically built on pyramids which exist in large numbers in Mexico, the largest being the Great Pyramid at Cholūla, the ancient Toltec capital, of which the base is twice as large as the Great Pyramid of Khufu in Egypt. Nuttall, *Fundamental Principles of Old and New World Civilisation*, pp. 268, 275. We see in these structures the gradual evolution from the worship of the mother-mountain to that of the sacrificial hill crowned with the temple symbolising the god-house of which the walls are the heavenly vault resting on the horizon.

It was in this temple and in the central temples of each provincial district into which the empire was divided that human victims, afterwards eaten, were offered to Huitzilopochtli and Tezcatlipoca. The most solemn of these annual sacrifices was that offered to the latter god at the winter solstice ending each cycle-year, thus showing that the year was measured by the solstitial sun, and this was not celebrated in the national temple but on a mountain near the capital, symbolising the mother-mountain of the sons of the rivers. All fires were then put out and the whole nation was in mourning. On the evening of the last day of the cycle-year the priests, carrying with them the human victims and the two fire-sticks for lighting the New Year's fire, ascended the mountain and paused on the top till the Pleiades was about mid-night near the zenith. They then lit the fire with the fire-sticks on the victim's breast, whence the heart had been already cut out, and with it lit the funeral pyre on which his body was thrown by these people who burnt their dead, to be consumed as that of the dead god of the old year and cycle, and after the sacrifice the first thirteen days of the new year were spent in festivity[2].

The reference in this sacrifice to the Pleiades as the constellation ruling Mexican time takes the ritualistic chronology of the country back to the first age of stellar reckoning, when the southern Indian year was measured by the setting of the Pleiades after the sun on the 1st November; and the evidence thus given as to the reminiscence of this year in the national chronology is corroborated by the cosmogony of the Sias, a tribe of artistic potters holding in Mexico a position like that of the sons of the Great Potter in European and Asiatic history. But their traditional creed is more ancient than that of the dead-burning Aztecs, for they bury their dead, whom they believe to live after death in another world, Shepapo, in which, as the dead in the Egyptian Elysian fields depicted in the Papyrus of Ani, they pursue the same occupations as they did in this world. The corpses are like those of the Egyptian mummies extended at full length, so that they, like the Jews and the late mummy-making Egyptians, have not passed through the stage of Neolithic age burial in which the corpse was doubled up, or reached that of the Aztec Mexicans, who burnt their dead[1] like the Pitaro Agnishvāttāh of India and the later Greek Achæans. They belonged to the Pre-Achillean sons of the Greek Peleus, the god of the potter's clay, Pelos, and to the Egyptians, sons of Ptah, the potter-god. In their cosmogony, which is shared by the other Mexican tribes, the people of the land were all created by Sus-sistinnako, the shining Spider, the exact counterpart of the Hindu Krittakas, the Spinning Pleiades, the goddess Kirat or Kirtida, the spinner (*krit*), who in the local legend of Mathura was by Vrisha-bhānī, the mother of Rā-dhā, the giver or mother of the sun-god Rā[2]. And this popular legend is again repeated in the Vedic account of the birth of Vastospati, the god of the household-fire, the god kindled into life as on the Mexican mother-mountain by the union of Rohinī, the star Aldebarān, Queen of the

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[1] Prescott, *History of Mexico*, vol. i. chap. iii. Sacerdotal Orders, pp. 60, 62, 63, vol. ii chap. ii. pp. 128, 129; Nuttall, *Fundamental Principles of Old and New World Civilization*, pp. 8—10, 12, 82.

[2] Ibid., vol. i. chap. iv. Astronomy, pp. 105, 107.

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[1] Stevenson, *The Sia*, Mortuary Beliefs and Customs, Smithsonian Institution, Publications of the Bureau of Ethnology, vol. xi. pp. 142—146.

[2] Hewitt, *Ruling Races of Prehistoric Times*, vol. i. essay v. pp. 450—452.

Pleiades, with Prajāpati Orion, the god whose year began, like that of Mexico, at sunset at the winter solstice.

In the Sia legend Sus-sistinnako, the Pleiades, when creating life on earth sat at the point where the first solstitial sun of the sun-bird opened the year beginning at the winter solstice, the south-west quarter of the sun-circle divided into four equal parts by the meal-formed Greek cross of the ploughing sons of St. George, whose son was driven round the heavens by the Great Bear, the Mexican leopard-god Tezcatlipoca who ruled the year. The creating corn-god whose meal formed the cross is the chief god of the Sias, whose image is the I'aniko or Ya'ya, the sheaf of maize, which was the universally worshipped symbol of god worshipped by all the people of Mexico and by all the North-American Indians[1]. By the Sia it was surrounded by eagle and parrot plumes attached to a stick of willow wood cut with a sacred stone knife, the whole completed being the Ha'chamoni which every dead Sia must at his entrance to the world of Shipapo present to Ūt-set, the mother of corn, who then takes him to Sus-sistinnako, the Pleiades god. This sheaf is the exact reproduction of the Malay mother-goddess, the rice-sheaf (p. 112), and the lines of the meal cross drawn on the sun-circle by Sus-sistinnako were placed in the same position as the four sticks used in lighting the year-fires of the Siouan and other American Indians. Each of them pointed to a cardinal point, so that in each fire there were North, West, South and East sticks, the west sticks being laid first[2]. Also the reception in the other world by Sus-sistinnako, the Pleiades god of the dead maize growing Sia bearing his Ha'chamoni or corn-sheaf god, is a clearly variant form of the reception by Osiris (Orion), the star-god of the barley growers of the dead Egyptian, who, as shown in the Papyrus of Ani, was believed to pass to the Shipapo of the Egyptian creed, the Elysian fields of the other world, where he was to grow corn as he used to on earth. Neither the Mexican nor Egyptian could enter on their lands in the other world without a passport and an introduction; the latter office was undertaken in Mexico by Ūt-set the corn-mother, and in Egypt by Horus, and as Ūt-set introduced the bearer of the holy corn-sheaf as a worthy dweller in the lands of heaven, so in Egypt Horus produced to Osiris the judgments given by Thoth, the ibis-headed moon-god, that the soul of the new comer had been weighed in the scales of the year-god of the thirteen-months year and found to be pure; and in both creeds the ruling year-god was the god of thirteen-months year, which was the holy year of Mexico and also that of Egypt, after Osiris, when cut into fourteen pieces by Set, had begotten Horus on Isis, the sun-hawk, as the ruling god of the Khēpera beetle year. Sus-sistinnako from his South-west creating seat sang into life the two seeds he had placed in the north-west and north-east quarters. From these were born the two mothers of national life: 1. Now'ūtset, the buffalo-mother of the people of the West, who lighted their fires with the west stick of the setting sun, that first lit on the Hindu earth-altar in the form of a woman[1], that of the worshippers of the setting sun, the barley growing Kushika fathers, the Pitaro Barhishadah who burned their dead; 2. Ūt-set, the mother of corn and of the race born of the deer-sun rising in the East, who lit their fire with the east stick.

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[1] Abbé Domenech, *The Great Deserts of North America*, vol. ii. pp. 212 ff.; Stevenson, *The Sia*, Smithsonian Institution, Publications of the Bureau of Ethnology, vol. xi. p. 40, note.

[2] Dorsey, *Study of Siouan Cults*, Smithsonian Institution, Publications of the Bureau of Ethnology, vol. xi. pp. 381, 523, 525.

The land in which these two mothers were created was the nether-world called Ha-arts, the under-world of the Indian Malay and Sumerian cosmogony in which the mother-tree grew, and where they and their first offspring, the sun, moon and stars, dwelt. Ūt-set the corn-mother, after they had founded a village peopled with the Katsuna, the first large-headed human people, killed Now'ütset, the buffalo-mother, with a flint sacrificial knife and cut out her heart, thus showing that the northern corn-growing races were the first offerers of human and animal sacrifices in which the year-god, the deer buffalo or human sun-god, was slain at the end of his year. It was after this murder and the death of the buffalo-year-mother that Sus-sistinnako caused the mother-reed of the Kushika sons of the river-reed to grow in the centre of the under-world as the mother-tree of the succeeding corn-growing race, and told Ūt-set, the corn-mother, to go with all her people by this new tree-mother up to the new land of Tinia, the middle earth, the plain between Hu-waku the heaven, the land of Kopistaia or cloud people, and Ha-arts the nether-earth. On the mountains surrounding this corn-land he planted as the mother-trees of the new race the spruce on the northern and the pine on the western mountain, the parent-trees of the sons of the cave-mother Cybele in Asia Minor and north Europe, the oak, the parent-tree of the Druids and Pelasgians, on that of the south, and the aspen, the parent-tree of the Iberian sons of the rivers of the land of Mt. Ararat, on the eastern mountain[1]. He also planted the cedar, the Akkadian mother-tree of Telloh or Girsu, on the zenith mountain, and the oak on that of the nadir.

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[1] Eggeling, *Shat. Brāh.*, i. 2, 4, 5, Sacred Books of the East, vol. xii. p. 91, where it is ordered that the western stick of the Palāsha triangle enclosing the sacred fire shall be first touched by the kindling-mother-stick, whence fire is to be elicited by the male father fire-drill.

The path from the top of the reed to the surface of the corn-land was cut by Sika the locust and Tuopi the badger, and through this door the deer-elk and buffalo-fathers ascended. Ūt-set, when the procession started to climb the reed-road, gave the bag of the stars to Ishits the beetle, the Egyptian Khepera god of the thirteen-months year. She allowed the stars to fly out of it, and when she arrived on earth the only stars in the bag were the Pleiades ruling the Pleiades year, the three stars of Orion's belt ruling Orion's year of three seasons, and the seven stars of the Great Bear which, as we shall see, were in Mexican historical theology the stars of the bow and arrow of Orion's year, just as they were in that of Krishānu in India, Marduk in Assyria, and the Shinto history of Japan. Ūt-set put these year-stars in the sky after she and her people had come up through the hole followed by the Mexican mother-bird, the turkey, who placed a rock over it. It was on this land that the people who first lived on grass seeds like the first growers of rice, barley, and wheat, founded villages and sowed the corn of Ūt-set[1], the sheaf of which became their symbol of God, just as it was that of the Sumero-Akkadians, in whose earliest script at Telloh the sign of the eight-rayed star means Dingir, the creating God, Anu and Esh-shu, meaning both the God of Heaven and an ear of corn[2]. They also, like the Mexican Sia, believed the corn-growing earth to be the mountain-birth-land of life, like the top of an inverted boat[3].

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[1] Hewitt, *Ruling Races of Prehistoric Times*, vol. ii. essay ix. p. 250, vol. i. Preface, p. xxxi. note 2.

In this analysis we see that there are several successive phases in Mexican traditional and ritualistic history, all of which show striking resemblances to the primitive beliefs of India and South-western Asia. These trace back the foundation of the worship of the corn-god to that of the rice-god of the Indian years of the Pleiades and the sun-hen, which preceded the corn worship of the year of Orion's Belt and the Great Bear arrow, in which Orion led the stars headed by the Pleiades round the Pole, the home of the year-bird in the path marked by the Great Bear, whose arrow, its two pointing stars, slew the year-bird at the end of its year. This first age of the worship both of the rice and barley corn-god was that of the year of the deer-sun of the North, in whose ritual human and animal sacrifices succeeded the early period of first-fruit offerings in Greece and India. It was in the age of first-fruits offerings that the first sacramental service for rain was held at the beginning of the Pleiades year, in October — November, which was followed by the solstitial year of the sun-bird and sun-deer beginning at the winter solstice, when the slaying of the year-deer by the Great Bear first inaugurated human and animal offerings.

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[1] Stevenson, *The Sia*, Smithsonian Institution, Publications of the Bureau of Ethnology, vol. xi. pp. 26—39.

[2] Hewitt, *Ruling Races of Prehistoric Times*, vol. i. Preface, p. xxviii.; Ball, *Akkadian Affinities of Chinese*, Transactions of the Ninth Congress of Orientalists, China, Central Asia, the Far East, p. 685.

[3] Lenormant, *Chaldæan Magic and Sorcery*, pp. 150, 151; Diodorus Siculus, Lib. ii. sec. 31.

It was the latter date which became the New Year's day of Orion's year reproduced in the Sia ritual in the New Year's service for rain held at the opening of the new year in December, when the grain is planted, but which, as we shall now see, reproduces in all its details the first bloodless offerings of the Pleiades age[1].

The primitive character of the service is proved by the fact that neither this nor any of the Sia or Zuni religious ceremonies are held in a permanent temple, but are celebrated in a temporary shed made for the sacrifice, like those erected in the Hindu Shulagava sacrifice of the bull, the cow and the calf. In this the wooden altar is set up and the ground painted with the patterns prescribed for each feast.

The gods worshipped in the ceremonial are as follows: Three Ya'ya or corn-sheaf gods, the three seasons of Orion's year, are placed in front of the altar on a parallelogram of meal. On the right is the image of Kochinako, the yellow virgin of the North, mother of the twin gods the stars Gemini, so that she is the equivalent of the star Virgo, the corn-mother Min of the Minyan races. On her right is a red-sandstone wolf, and on her left a black bear and an abalone shell. On the right and left of the altar are two red-sandstone cougars or tigers. In front of the three Ya'ya is an ancient medicine-bowl, on which a snake and a cougar are painted, and on each side of it are a polished adze and a large stone knife. Two Ya'ya, the twins Ma'asewe and Uyuyewe, stand side by side in front of the bowl, and before each is a snake's rattle with twelve buttons. A sixth Ya'ya stands on the tail of a cougar painted on the sand in a square, whence lightning arrows shoot forth to the North and South-west and the North and South-east, the North-east arrow being red and the others white. These form the ends of a St. Andrew's Cross, the symbol of the yearly flight of the sun-bird rising in the North-east at the summer solstice. There are also figures of six warriors representing the six directions of space, the warrior of the North bearing a stone axe and having well-defined eyes and nose; also a necklace of bears' claws is put round both the neck of the warrior and the stone axe. This part of the historical picture depicts the gods of the northern sons of corn born of the ocean shell, whose father totems were the wolf of the East, the Greek sun-god Apollo the wolf, the bear of the Great Bear constellation, and the tiger parent of the Hindu mountain races. In front of these figures are three images of Koshairi men, those first created by Ūt-set in the underworld Ha'arts after the Kopishtaia or cloud-people. They as the sun-people were created with the Quer-ränna or moon-people, and received from the sun special medicine for bringing up rain, while the moon-people, as worshippers of the moon ruling the lunar months of gestation, were gifted with the power of making women pregnant[1]. In front of them is a shell, and on each side of it is a wand of turkey feathers fixed in balls of clay. In front of the altar at each of its ends is a massive carving in relief of coiled snakes, and on the back of the altar in the centre is a snake standing erect. Five stone knives and a white stone bear are placed in front of the whole picture, and a parrot is placed on the top of the altar centre above the figure of the erect snake[2].

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[1] Stevenson, *The Sia*, Smithsonian Institution, Publications of the Bureau of Ethnology, vol. xi. pp. 73 ff.

This pictured story depicts clearly the first ages of Mexican traditional history after the founding of the worship of the god of the corn-sheaf and the reckoning of the year by three seasons, the three Ya'ya placed in front of the altar. The age was that ruled first by the parent snake of the Nāga races, the Mexican Nahuatl, and the year-bird, the bird Gadura of Vishnu or Krishna, perched on the back of his year-chariot and the parrot on the back of the Sia altar. Secondly by the Virgin of the North, the corn star, and her twin sons Ma'asewe, god of the first six months of the solstitial year from the winter to the summer solstice, and Uyuyewe, ruling the six months from summer to winter, who, like the Indian twin Ashvins the sun-physicians, first learnt from animals the secrets of medicine[1]. Each of them received from their father the sun three rabbit sticks and a bow and arrow, and both together made a year measured by the slaying of the rulers of the six directions of space, of which the wolf, the cougar and the bear are represented in the form of the drama shown at the Sia year-feast; and the whole series of contests are an earlier variant form of the history of time measurement shown in the seven adventures of the Persian year-gods Rustum and Isfendiyar recorded in the history of the Shah-nāmah.

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[1] Stevenson, *The Sia*, Smithsonian Institution, Publications of the Bureau of Ethnology, vol. xi. pp. 32, 33, 71.

[2] Ibid., pp. 71—78, Plates xiv., xv., pp. 80, 82.

At the winter solstice they slew the stone-clad wolf of the East, the stone pillar-sun-god, not with their arrows but with four of their rabbit sticks, the first being thrown by Ma'asewe without injuring the wolf, the second by Uyuyewe, which made a rent in his star-armour representing the summer solstice, but this closed up again when the sun turned backwards, so that Ma'asewe's stick of the autumnal equinox had no better success than his first, but the fourth stick thrown by Uyuyewe killed the wolf, the god of the year of four seasons first reckoned in the three-years cycle-year, which was, as we have seen, the year of the three-wheeled car of the Ashvins when the equinoxes were first used as factors in year measurement. It was a year ending, like that of Rāma, when the sun was in Cancer in the South at the winter solstice, the resting-place of the year-wolf-father of the sons of the yellow mother of corn who bore the Greek god Apollo, the wolf, the successor of Apollo the mouse-god and his twin sister Artemis, the Great Bear mother of the offerers of human and animal sacrifices. After the death of the wolf, Ma'asewe, the god of the new year beginning with its death at the winter solstice, cut out its heart.

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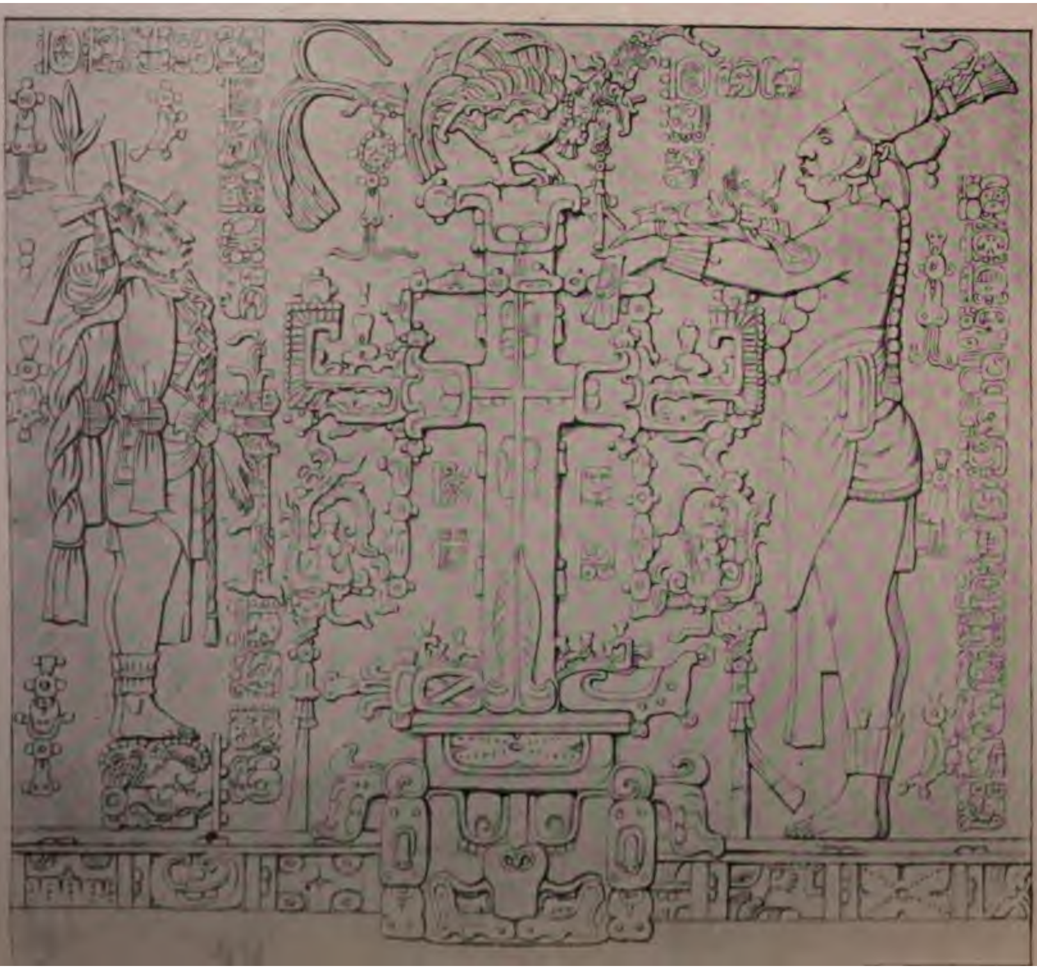
[1] Stevenson, *The Sia*, Smithsonian Institution, Publications of the Bureau of Ethnology, vol. xi. p. 71.

The twins next attacked the cougar or tiger of the North, guardian of the wood where the shafts for their year-arrows which were not yet made, grew. This cougar of the North was the Great Bear constellation which became, in the Persian mythology of the age of Rustum's first supremacy, his leopard-spotted horse, Raksh, and its rider is in Mexican theogony the ocelot or leopard-riding-god Tezcatlipoca, depicted in the altar Sia drama as the Ya'ya standing on the tail of the cougar Great Bear constellation, whence arrows are shot forth so as to form in their track the image of the sun-symbol of the St. Andrew's Cross. The cougar showed them the way up to the wood along the narrow path of the Milky Way, which in early solar astronomy led the sun northward and southward in his yearly journeys, and when they arrived at the top they threw the cougar down and killed him, and then got wood for the shafts of their arrows, which were those of the bow of Krishānu in Indian and Marduk in Assyrian astronomy, the Great Bear arrow of which, the pointer stars, killed the year-bird at whatever period of the Great Bear's yearly retrograde circle round the Pole the national year was held to end and to begin. They thus superseded the solar-year measured by the climbing of the Milky Way and Orion's year of five-day weeks, the five stone knives of the Sia ritual, beginning at the winter solstice, by that measured by the apparent revolutions of the Great Bear round the Pole, the method of year reckoning used in China by the American Micmac and Algonquin Indians, and also, as we now see, by the Mexicans.

PLATE IV.



To face p. 853.

Drawn from the Photograph of a Plaster Cast given by Mr. A. Maudslay to the South Kensington Museum.

CROSS AT PALENQUE, REPRESENTING THE BIRD SLAIN BY THE ARROW, ITS SHAFT, AND DISSECTED BY THE AUGUR PRIEST ON THE LEFT. A variant form of the story of Rigveda IV. 27, of Shyena, the Pole Star bird shot by Krishānu, the Rainbow archer-god.

The story of the marking of the year by the Great Bear arrow which was to slay the year-bird at the end of its term is also told in Mexico in the Cross at Palenque, shown in the annexed illustration, in which the year-bird is slain by the arrow depicted as the stem of the cross, on the top of which the Mexican turkey is seated. The slain bird appears again on the left arm of the cross, where it is being cut up by the augural priest in order to consult the signs it gives. He, the Mexican form of the Roman and Greek augurs, wears a tall round Persian hat crowned with a sheaf of corn, and a fleur-de-lys, a form of the trident, a pig-tail and a girdle, which was probably, like all the priestly girdles of India and South-western Asia, tied with three knots, representing the three stars on Orion's belt of Sia ritualistic astronomy brought up from the nether-world by Ishits the beetle. It is clear from these symbolisms depicted on the Cross that it repeats in pictorial form the story of Krishānu's arrow shooting the year-bird in the Pole Star.

The twins after killing the cougar and getting shafts for their arrows went to find for them the eagle feathers guarded by the bear of the West. They found him in the house of heaven, the house-symbol of the thirteen-months year, and when he pursued them Uyuyewe shot him through the heart with his featherless arrow and killed him, after which Ma'asewe cut it out[1]. The twins thus got eagle feathers for their Great Bear arrows, and the deification of the eagle, the constellation Aquila, marks, as we have seen in the history of Vishvā-mitra, the year-god of the thirteen-months year, a new period in time reckoning which was apparently that in which the mid-month of the thirteen-months year (July—August) was consecrated to the mother-goddess of the Nāga snake worshippers (p. 333), who is, as we shall see in the next section, still worshipped by the Mexicans at the time at which the Hindus hold their Nāga Panchami feast in this month. This deification of the eagle, which marks an important point in the history of the thirteen-months year by consecrating it as a year of generation in which the six female and six male months of the Vedic year of Rig. i. 164, 15 stand at each side of the sexless creator, closes the period embraced in the Sia ritualistic review of past history. It ends before the death of the antelope of the zenith, the last year-god slain by the twins, after which they visited the Oraibi village, to which they brought the holy honey of the Ashvins, the inspiring drink of the believers in the creation of all human beings by the bi-sexual king and queen bee. It was after this that the people of the village were turned into stone[1] when their spirits went up to heaven as the Piñonero or Blue Jay beginning the age of the worship of the Blue Jay, which I have traced in the history of the thirteen-months year in Thrace, Troy, Greece, and India (p. 285). It was during this age that the Twins, after joining their father the sun, went up to the heaven above the earth as the stars Gemini.

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[1] Stevenson, *The Sia*, Smithsonian Institution, Publications of the Bureau of Ethnology, vol. xi. pp. 43—47.

But in tracing the history symbolised in the ritual of the rain-festival offered before these deities of the age of the Twins ruling the three-years cycle-year, Orion's year of the Great Bear preceding it, and of the thirteen-months year, we find that it goes back to a much earlier period before the Twins ruled the year as the gods of the two solstitial seasons, and when they only appeared in their earliest form as the Twins Night and Day, the units of time worshipped by the early Malay and Indian Dravidian races. The wooden altar before which the first-fruits sacrifice to the rain-year-god were offered represents the ancient mother-tree under which the original offerings were made, the tree of the nest of the cloud-bird bringing the seed of life from heaven, the bird which in the Sia ritual is symbolised by the parrot on the top of the altar, and the service at which both sexes officiate recall the primitive village ceremonies performed by the matrons and their brethren the elders of the village. The Sia service of this offering is described by Mrs. Stevenson, who was present when it was performed by two men priests, the honaite and his vicar, the tiamoni, one of whom sat on each side of the altar, which looked eastwards, and there were also men carrying eagle plumes of the sun-bird of day. There were eight women, four on the north and four on the south side at right angles to the altar, who carried turkey-plumes, the feathers of the cloud and night-bird, and who are the mothers of the night and darkness whence the sun is born. The service, like that in India opening the animal sacrifices with the recital of the Aprī hymns, began with a hymn of eight stanzas sung by the men and women. At the close of the third stanza the honaite called for the cloud-people to come in, and a vase of water and a gourd were brought by a woman from the north-east corner of the room, the rising point of the sun at the summer solstice, and placed it in front of the altar. Then the Yani-siwittäni, maker of medicine-water, representing the cloud in heaven yielding generating seed, began to consecrate it during the singing of the fourth stanza by dancing to the south of a line of meal sprinkled from the altar to the door of the altar-room. During the singing of the fifth stanza the Yani-siwittäni filled fourteen gourds successively with water and emptied seven of them into the medicine-bowl, on which a snake and the cougar of the North were painted, and seven into the cloud-bowl, the fourteen denoting the half-months of the thirteen-months year. Then the Yani-siwittäni lifted the medicine-bowl and drank from it, and then gave a draught of the generating water in an abalone shell first to each of the women and afterwards to the men, except the honaite chief priest, who, like the Yani-siwittäni, lifted the bowl after it had been put down and drank from it. The sixth stanza began with a call uttered four times by the honaite over the medicine-bowl and repeated by the women and men calling the cloud rulers of the four cardinal points to water the earth, and at each call every one present at the sacrifice sprinkled meal or corn pollen into the water[1].

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[1] Stevenson, *The Sia*, Smithsonian Institution, Publications of the Bureau of Ethnology, vol. xi. pp. 53—55.

When the singing of the seventh stanza began the Yani-siwittäni, holding six pebbles in each hand, dropped them successively from his right hand into the medicine-bowl, and from his left into a second cloud-bowl, calling as he dropped each pebble on the rulers of the North, West, South and East to send rain on the earth, and this invocation names the four cardinal points in an order contrary to the course of the sun. The consecration ceremony ended with the sprinkling of the altar by the Yani-siwittäni with two water-dripping sacrificial knives, and by the honaite with eagle feathers dropped into the medicine-water. The next ceremony was the making of clouds from the cloud-bowl by the cloud-maker, a member of the Society of Spiders, sons of Sus-sistinnako the spinning Pleiades. This was done by putting a quantity of a root called Tochainitiwa into the cloud-bowl, the water of which he sprinkled with meal, and then he stirred it up with the creating reed till the water became covered with clouds of froth. He then while he danced before the altar threw from the eagle feathers he carried some of the soapsuds to the north, some to the south, and some to the sacred fire and to the ground or nadir. Then facing the east, he threw them to the zenith, next on the women on the north and those on the south of the altar; he then threw them to the west, and continued throwing them on different people and places till the song ceased.

After this the women and a young boy danced in front of the altar when the next song began, and when it ended the Yani-siwittäni gave everyone a draught of the consecrated water of the medicine-bowl from an abalone shell, beginning with the women, thus ending the sacramental service[2].

[1] The Corn pollen was sprinkled by the members of the Snake Society. Stevenson, *The Sia*, Smithsonian Institution, Publications of the Bureau of Ethnology, vol. xi. p. 81.

[2] Stevenson, *The Sia*, Smithsonian Institution, Publications of the Bureau of Ethnology, vol. xi. pp. 78—85.

This is in all essentials a reproduction of the Indian Soma sacrifice of the three mixings of Indra, milk, sour milk, barley and water from a running stream adapted to Mexico where no cows were kept. This in India was the final form of the sacred beverage after the intoxicating ingredients mixed with Kusha-grass in the Sautrāmani cup of the eleven-months year had been omitted. The Sia sacrament clearly reproduces the original sacramental water cup of the sons of the corn or maize plant mixed with corn meal or pollen, which in Dravidian India was the rice and water offered by the original founders of matriarchal villages ruled by the women in partnership with the men before the intoxicating drink introduced by the Ashvins was known, and before the cow worshippers had added milk to the original water and rice. Also in the Sia sacrament, in which the water and meal was first given to the women, the village mothers, we find a record of the central idea of the original ritual which looked on the holy rain-water as the distributor of generating seed.

The whole of this ritual and of the traditional history of the first birth and growth of the Mexican nationality during the age of the years of the Pleiades and solstitial sun down to the retirement of the Twins to heaven as the stars Gemini, tells of a time long before the growth of the subsequent temple worship preceded by the early forms of human sacrifices, one of which was that of children, whom the Semites and Indians offered as symbols of the year-god dying at the end of his year and generating by his creating blood fresh offspring to the nation in the coming year. Similar sacrifices were offered to Tlaloc the rain-god, and it is these sacrifices which are referred to in that part of the Sia history which tells of the great flood which submerged the country after the Twins had left the earth and gone to the other world. It was then that the Tiamoni or vicar-priest caused the waters to recede by drowning in them a youth and a maid dressed in their best blankets[1].

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[1] Prescott, *History of Mexico*, chap. iii. Human Sacrifices, vol i. p. 65;

The sacrificing of children to the river Ganges was common in India till our government put a stop to it.

This and the other form of human sacrifice, in which a selected grown-up victim was killed at the year's end, originated in the age of Orion's year, when the Great Bear was looked on as the Bow star which slew the year-god when his year's course was run with the arrow of his two stars pointing to the Pole, and this heavenly drama was reproduced on earth by the slaying of the deer-sun in the person of his human representative by the arrow shot by the Wild Hunter, the star Orion ruling the year. This period was followed by that in which the Great Bear was worshipped as the seven pigs driven by the Pole Star sow, a form of belief which, as far as I can discover, left no traces in Mexico. The Great Bear then became the waggon or revolving bed of the sun-god, and the form this myth took in Persia and South-western Asia was that of the corn-god, the Persian Rustum, and the Greek Dionysos riding on or drawn in his chariot by the star-leopard horse which was in Mexico that of the god Tezcatlipoca riding the Great Bear leopard. This was followed in Asia and Europe by the age of the black horse of night ridden by the year-god with the Great Bear as its reins, and by the myth of the Indian parent-tree ape-god, whose left thigh was the Great Bear, riding on the black horse of the sun, the constellation Pegasus, as the god of the eleven-months year, which was succeeded by the substitution of the white horse of the sun for the black horse when the Great Bear became the right thigh of its rider, the sun-god whose year was measured by fifteen twenty-four-day months.

During these ages of the worship of the Great Bear as the star guiding the sun on his annual journeys round the Pole all ritualistic circuits were made from right to left, contrary to the course of the sun, even during the

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Stevenson, *The Sia*, Smithsonian Institution, Publications of the Bureau of Ethnology, vol. xi. p. 57.

age of the fifteen-months year, when the Great Bear became the right thigh of the sun-rider. During the ages of the left-hand circuits the triple sacrificial cord worn by the priests, denoting the original three seasons of Orion's year, was worn in India and, as we have seen, in Umbria (p. 798) on the right shoulder instead of on the left, on which it has been worn since the age of the last Vedic year of the bird of the brick altar when sunwise circles were introduced. The pre-solar customs of the worshippers of the gods of night as to ritualistic circuits and the wearing of the sacrificial cord prevailed also in Mexico among the worshippers of the antelope, as we shall see in the next section on the ritual of the antelope dances. The next age was that of the seventeen-months year of the sun-chariot with its two and three white horses, and this terminated in the golden age of peace marking the rule of the Indian Pāndavas, who introduced the eighteen-months year, which became that of the Toltecs, and which in its reckoning returned to the original unit of annual time measurement the five-days week.

C. *The Antelope and Snake dances of Mexico.*

These dances are now held simultaneously during the festival month of the eighteen-months year, corresponding with our August. This month, of which all the twenty days are devoted to religious festivities, is clearly the Mexican equivalent of the central month July—August of the Celtic year of Lug, in which this month lasting from the fifteenth of July to the fifteenth of August commemorates the festivities of the marriage of the sun-god of this year to Tailltiu, the goddess of flowers and of white clover[1]. It is also the centre or seventh month of the thirteen-months year beginning in January—February, depicted in the Chronological hymn of the Rigveda i. 164, 15 as the self-created sexless month of the year as standing in the centre of the six male and six female months begotten by the Rishi, the antelope constellation of the Great Bear, the seven Rishis of which she is the mother. It is on the fifth of this month Shrāvana (July—August) that the Indian national snake festival Nāgapanchami to the five Nāga snake mothers is held. The reports of the three village celebrations seen by Mr. Fewkes, the delegate of the American Bureau of Ethnology [1], show that the Mexican Tusayans, who call themselves descendants of the Spider woman [2], the Sia Sus-sistinnako, the Pleiades year-mother of India, and who live in villages organised exactly like those of the Indian sons of the mother-tree and the village grove, do not begin their dances in all villages on the same day; but, like the Indian Ho and Munda Kols, vary them to different days of the festival month, which among the Kols is Māgh (January—February); the only strict rule as to dates in Mexico being that the nine ceremonial days of the feast, a reminiscence of the nine-days week of the cycle-year, must fall some time in August, and that the date must be fixed sixteen days before the festival takes place. Twenty days, the number of days in the month, are allotted to it and the preparations for it. The latter are made by the priests of the antelope-god, and take up the first seven of these days. The next nine days, each of which has its special name, are devoted to the secret ceremonies of antelope and snake worship, ending with the dances held either on the last two or last of these days. The remaining four days of the twenty are days of purification or general rejoicing, answering to the Indian orgiastic feasts. The dates when the ceremonial nine days began in the villages in which Mr. Fewkes attended the festival were at Oraibi the 11th, Cipaulovi the 15th, and Cunopavi the 16th of August.

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[1] Rhys, *Hibbert Lectures for* 1886, lect. v. pp. 409—414.

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[1] Fewkes, *Tusayan Snake Ceremonies*, Smithsonian Institution, Publications of the Bureau of Ethnology, 1894, 1895, vol. xvi. pp. 273 ff.

[2] Snake Dances of Mishangnovi in the Navajo country of Colorado, *Nineteenth Century*, March, 1904, pp. 429—431.

The ceremonies in each village are directed by the antelope and snake priests chosen from the members of the priestly clan answering to that of the Pahans or priests in the Oraon villages of Chutia Nagpur, who in the evolution of Hinduism from the earlier religions became the Brahmans. The members of the priestly clan belong to families who have handed down to their sons from generation to generation the knowledge of the ritual of the national festivals observed in each township, and also the words and music of the songs sung at them, and who thus maintained in unbroken continuity the form of worship established in each village.

Among the village gods a prominent place is held by the Mexican antelope-god, a variant form of the antelope gazelle-god Terah of the early Semites, the Akkadian god Dara, and the Hindu Krishna, the black antelope successor of the deer-sun-god. In the Sia cosmogony the antelope-god ruled the zenith from the top of the mountain where he dwelt, and was the last of the gods of the six directions of space killed by the twins Ma'asewe and Uyuyewe, sent by their sun-father with three rabbit sticks each and bows, for which, as we have seen, they afterwards got arrows, to establish the year of the rabbit, the sacred thirteen-months year divided into two seasons, one of spring and summer, and the other of autumn and winter. After they had, in procuring arrows and feathers for them, killed the wolf of the East, the Cougar of the North, and the bear of the West, they set forth to kill the pair of royal eagles ruling the South, who dwelt with their young ones on a high rock. On their way hither they slew a deer, and made themselves like the deer-sun-god by wrapping their bodies in its intestines and skin. When they came near the rock the male eagle seized Ma'asewe and the female Uyuyewe, and dropped them near the nest as food for their young ones, and then flew away. When the young eagles came out Ma'asewe asked when their parents would come back, and they told them that their mother would return first and their father after her, and both would go to the higher nest. Ma'asewe then slew the young eagles and stood below the rock on which the mother and father eagles were to alight, and he slew them successively, shooting at them from below as they settled on it. They were helped down from the rock by a squirrel, who planted for them a piñon nut-tree, by which they came down, and it was from two nuts of this tree eaten by a virgin that Poshaiyänne, the sun-god, was afterwards born [1].

The Twins next slew the old witch ruling the Nadir, whose death is also told in the Seven Adventures of Rustum and Isfendiyar in Persian history. In the Mexican story she was killed by being pushed by them into the oven of the central world-fire of the South, in which she meant to burn them. From her southern house they went down to the netherworld, and there got fresh bows and red lightning arrows, more beautiful and stronger than those furnished by the Great Bear bow and the northern arrow of the year of three seasons. They took these to their mother Kochinako, the yellow mother of corn, and their spider grandmother, the Pleiades mother. They then went after the antelope who ate people as the god of human sacrifices, and lived on the top of a high mountain. When they reached it the mole made them an underground road beneath the place where the antelope stood looking westward. Thence he bored a hole exactly below the antelope's heart, and thence Ma'asewe shot him. He ran to the south-east and north to look for the foe who wounded him, and then came back to the hole whence the arrow came and followed the Twins along the tunnel, but fell dead before he reached them. When the mole had proved to them that the antelope was really dead by going to him and coming back covered with blood, they went to it and Ma'asewe cut out its heart. They cut it in pieces and threw the remains in every direction.

After this they went to the Oraibi village, where the people (p. 285) were changed into blue jays of the age of blue-jay worship in India and Greece[1], and they closed their career on earth by going up the rainbow bridge to their father the sun. Poshaiyänne, their successor, was the son of two nuts eaten by a virgin, or in other words of the virgin nut-tree, the parent nut or almond-tree of the Oraons of Chutia Nagpur and of the Jews, who believed the nut-tree to be the tree of life of the Garden of Eden, of the Romans, who scattered nuts at weddings, and of the early Italian worshippers of the walnut-tree of Beneventum, from the fruit of which, when given by a peasant suitor to the king's daughter, the sun-god was born, and he himself became her acknowledged husband chosen by her when he came in his peasant's dress among her princely suitors to claim her hand, as the Indian almond-tree-mother Drūpadī chose Arjuna and his brethren, and Kitābun, the Persian king Gushtasp or Vīstāspa, disguised as a peasant, in a similar competition. Poshaiyänne began his career in the same pauper guise as these sun-gods when he became the servant who lighted the cigarettes of the national Tiamoni or High-priest[2]. He played with his master seven gambling-matches, in which he won his houses and all his people in the North, West, South and East, the zenith and nadir, and in these Poshaiyänne, if he had lost was to give him his seven bracelets, made of seven different species of precious stones, and which were so beautiful that the Tiamoni was willing to risk all his possessions and the rule of his subjects in order to obtain them.

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[1] Stevenson, *The Sia*, Smithsonian Institution, Publications of the Bureau of Ethnology, vol. xi. pp. 47, 48, 59.

The first game of this series is most interesting and instructive, as it tells clearly in symbolic language the history of the contest between the conquering sun-god of the three-years cycle-year and the year ruler of the thirteen-months year whom he supplanted. This game, called Wash-kasi, in which the prize was the house in the North, was played on a square flat board symbolising the square Garden of God of the Zendavesta, which in ritualistic history succeeded the circle of the horizon as the symbol of the world in the creed of the primitive village communities, who looked on the habitable earth of each people as the world's central village, in which, as in the Celtic Caer Sidi or revolving tower, all mankind lived within these respective horizons round the mother-tree growing in its centre. This new square picture of the ideal world represented, as we have seen (pp. 326, 327), the earth as depicted in the imagination of the men of the age of the three-years cycle-year divided into forty lunar-stellar months each of twenty-seven days, which were again subdivided into four series of ten months of gestation, so arranged that the first series of ten months beginning at the winter solstice, as in the year of the Indian Rāma, ended at the autumnal equinox; the sun-god then born ruled till the summer solstice, and was succeeded by the god whose reign ended at the vernal equinox which began the ten months of the last of the symbolic year rulers ending at the close of the cycle with the winter solstice. This year of nine-day weeks, reproduced in the nine days' festival of the Mexican antelope and snake dances, was that of the believers in the sexless or double-sexed creator, the king and queen bee, who brought everything into life by his will and fixed the periods of the successive births of his human and animal offspring as measured by the ten months of gestation, which ended in the birth of a new-born sun-god begotten by divine will at the beginning of the previous ten months.

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[1] Stevenson, *The Sia*, Smithsonian Institution, Publications of the Bureau of Ethnology, vol. xi. pp. 48—50.

[2] Ibid., vol. xi. pp. 59—67; Hewitt, *Ruling Races of Prehistoric Times*, vol. ii. essay ix. pp. 275, 277, 278; Leland, *Etrusco-Roman Remains*, Walnut Witches, pp. 187—194.

In comparing the story of this year with that of thirteen months I have shown that these two existed side by side at the same period, the thirteen-months year being originally thought to begin with three months in which the infant sun-god was nursed by the moon. These were followed by the ten months' gestation of his successor, who at the end of the thirteen months became the infant sun-god of a new year. This year of the king and queen bee was, as we have seen, that instituted by the honey-eating Twins Ma'asewe and Uyuyewe, before they went back to their father sun. And this year of thirteen months, together with the cycle forty-months year, producing the ruling sun-god, are both represented as two contending systems in the symbolical picture of the game of Wash-kasi between the Tiamoni and Poshaiyänne.

The winner of the game had to anticipate the loser in placing forty pebbles ten in a row round each side of the square board, placing them successively in sun-wise order on the north, east, south and west sides; and he only secured the right to do this by dropping on the flat stone in the centre of the square four sticks painted black on one side and uncoloured on the other, with all their black sides up. Poshaiyänne, who had the first throw, did this in all his four throws, and thus proclaimed himself as the sun-god who had circled the universe in the forty months of the cycle-year. But the Tiamoni only turned up two painted sides on his first throw, entitling him to put down two pebbles on the west side, on which he began, three on his second throw, two on his third, and four unpainted sides on his fourth throw, entitling him to put down six pebbles, in all thirteen pebbles, making the thirteen months of his year, that which was the sacred year of Mexico and which had to succumb to the forty months of Poshaiyänne's solar year. It was this victorious year which, as we have seen, began the series of lunar-solar and solar years ending in Mexico and India with the eighteen-months year of the Toltecs and Pāndavas.

After the victory of Poshaiyänne his instalment as ruling god was celebrated by a great hunt to which Ma'asewe and Uyuyewe came down from heaven as the stars Gemini. In this constellation the sun-god took, as we have seen in Chapters VI. and VII., his independent path through the Zodiac in the heavens as the god of the left and right thigh. But though the sun-god was in this phase of astronomical history looked at as the god ruling the Great Bear and no longer ruled by it, yet his zodiacal course was in Egypt and China, and consequently also in Mexico, regarded as retrograde, and left-hand circuits were still used in the popular ritual of these countries, though the sunwise zodiac had superseded the original retrograde form in Babylon and also in later Vedic ritual in India, where, as we have seen, all later circuits were made sun-wise.

At this hunt, superintended by the Twin stars, the cradle of the new sun-god, sun-deer and lunar rabbits were slain for the feast preceding Poshaiyänne's marriage to the daughter of a great chief, which closed his career as the sun-god who had finished his allotted task and begotten his successor. He was slain by the former wooers of his wife, who envied him as the sun-god of the ended year. But he came to life again, and they killed him a second time and threw his body into the lake, symbolising the constellation Aquarius, in which the sun begins the Chinese year of their retrograde zodiac and passes into the Hare and Rabbit constellation Scorpio, beginning the Mexican year in the fourth Chinese month after he rose from the pool Aquarius as the eagle of a new year. This year, beginning in China and Mexican tradition in Aquarius, the rat constellation, is a counterpart of the year of the Ten Kings of Babylon, beginning when the sun was in Skat Aquarius[1], the year of the builders of the pyramidal temples of Babylon, which were reproduced in those of Mexico.

The name Poshai of this sun-god reproduces the Chinese name of the Buddha sun-god Fosho, and that the legend of Poshaiyänne is a Mexican Jātaka or birth-story of one of the Buddha's births is made probable by the proof given in the picture on p. 661 that the worship of the Buddha in the guise of his elephant-headed predecessor Gan-isha was introduced into Mexico with the Chinese rabbit-year. This depicts the Yucatan god of Copan Cumahau, Lord of the Bowl, as the elephant-headed Gan-isha seated on a double Suastika and receiving the bowl of creating rice given him by the goddess Su-jātā, owner of the eight star-cows, the seven stars of the Great Bear, and the Pole Star, in whose milk the rice was boiled by the creating rain-god Sakko or Indra. This rice transformed, as I have shown on pp. 672, 673, the Buddha of Buddhist history into the immortal sun-god.

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[1] Hewitt, *History and Chronology of the Myth-Making Age*, chap. vii. sect. b, pp. 414, 415.

We must now return to the Mexican antelope and snake dances which reproduced a ritual much earlier than the worship of the sun-god the Mexican Poshaiyänne, the Indian Parikshit, and takes us back to the days of the antelope-slaying Twins Ma'asewe and Uyuyewe, those of the early human sacrifices offered in the ritual of the antelope-god Krishna. These were held in August, the mid-month of the thirteen-months year, that sacred to the Celtic sun-god Lug, the Greek tree-mother-goddess Athene, to Apollo Paian the sun-physician, both of whose birth-festivals were, as we have seen p. 826, held in August.

At this Mexican dance both antelope and snake priests have "Kivas," or enclosed circular shrines, erected for the performance of their secret rites during this festival, and marking the feast as originating in an age preceding the erection of permanent national temples. Only the antelope priests use altars, and these are not, like the early Asiatic and European altars, built of earth, but are made of sand strewn on the ground like that scattered in India on the site on which the Gārhapatiya or Household-fire altar was to be built. And these sand altars, on which elaborate patterns prescribed by ancient custom are portrayed during the first days of the festival, are, like the Asiatic and European earth altars, the product of the age of barley and corn worship, and were unknown to the ritual of snake worship both in India and Mexico. The antelope Kiva is placed at the east, the quarter of the rising sun, and the snake Kiva at the west, where it sets, and they stand on both sides of the road into the town where the feast is celebrated.

The oblong sand antelope-altar is adorned with figures representing horned male and hornless female deer, and with cloud and lightning symbols. At Oraibi two antelope heads are placed at the north-east and north-west corners of the altar, denoting the quarters of the rising and setting sun of the summer solstice. The antelope priest is distinguished from the snake priest by carrying during the ceremony the sheaf-god Ya'ya of the Sias, the virgin mother of corn, called his Tiponi or god-image; and this is renewed every fourth year at the end of each of the thirteen four-year divisions of the thirteen-months year-cycle of fifty-two years. This image stands during the festival near the north-east corner of the antelope-altar.

The dances, like those of the primitive age of the worship of the stars and setting sun, all took place at sunset in front of the "kasi" or shrine built of sacred cotton wood, the Vedic Shal-mali tree (*Bombyx heptaphylla*), of which the car of the Indian Ashvins was made. This "kasi" was placed to the south of the central piazza or market-place, and in its centre, as in Greek, Roman and Persian villages of the age of Lōhrasp, was the village Pahoki or fire-shrine.

The only public ceremony occurring at sunrise during the festival was the snake race, a Mexican variant of the Greek year-race won by Melanion the black (μέλας) god rising from his bed of night as the sun of dawn. He beat Atalanta, who, as the nursling of the she-bear Artemis, the Great Bear Goddess, slew with the arrow of her pointer stars the Calydonian year-boar, who died at the winter solstice when his year was ended[1]. She was beaten by her stopping in her race to pick up the three golden apples, the three seasons of the year thrown on her path by Melanion.

The Mexican snake form of this race was run the morning after the antelope dance, and on the same day when the snake-priests danced in the evening. All the circuits made during these performances beginning with the four circuits of the Piazza made by the antelope and snake-priests were made against the course of the sun. Also the antelope-priests at Oraibi wore, like the Indian and Umbrian priests (pp. 802, 803) who made their circuits against the course of the sun, the sacrificial cord over the right shoulder and a band of wool round the left knee, which was bent by the Indian priests, but no cord was worn by the snake-priest, who belonged to the ritual of the pre-barley period, when the wearing of the cord was first introduced in India. The Tiponi carried by the antelope-priest was carried on his left arm, and he also carried a bow with red horsehair attached to it, and a bow was also carried by the snake-priest, both being reminiscences of the Great Bear bow of the Indian god Krishānu and the Assyrian Marduk.

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[1] Frazer, *Pausanias*, viii. 45. 2, 6, vol. i. pp. 432, 433.

In these ceremonies the evening dances, the left-hand circuits, the wearing of the cord on the right shoulder, the binding of the left knee and the carrying of the divine bow are copies and reminiscences of the Hindu ritual of the Nāga-kushika barley-eating fathers, sons of the bow (*kaus*). Also the worship of the corn sheaf is a variant stage of the corn worship of the barley-growing Indian sons of the antelope, who from being sons of the bow (*kaus*) had become sons of the Kusha-grass eaten by the antelope and representing the wild grass, the earliest form of the developed barley plant; and both the Indian and Mexican forms embody, like the Malay worship of the rice sheaf containing the rice soul, the original doctrine underlying the religions of the worshippers of the mother-tree and food plant as well as the Tao and Shinto faiths of the Chinese and Japanese. They all look on all forms of life as identical in their origin, maintaining that the soul of life in human beings, animals, plants and all organised living beings is an emanation of the all-pervading Will of God, whose creative fiat makes life assume active being, begets and sustains it in all its forms, and enables the faculties given to each species and individual to be developed in their ordained and allotted proportions during the time when the inward spirit and the incorporating body remain united in the form assigned to them in the sphere of being in which they are placed. So that all who thus live are children of God.

The Mexican dances are danced by the men and not by the women of the village, as in Chutia Nagpur, and thus differ from those of the Indian Mundas and other cognate tribes who retain the matriarchal custom of the primitive villages which were ruled by the village mothers in partnership with the men of the village, their reputed brethren (pp. 93, 94). Hence they date back to the later period of patriarchal rule beginning when individual marriage succeeded that of villages, in which the men of one village were the fathers of the children born in the neighbouring village in which they danced with their mothers. They are also later in origin than the age indicated in the Sia sacrament, of which, though it is administered by men, the women are the first and most numerous partakers. The period to which they belong seems to be that of the dances of the Salii, Dactyli, Kouretes and other associations of dancing-priests of Asia Minor, Greece and Italy, which succeeded the dances of the village women, of whom those who were not married to householding husbands became the Kedesha of the temple and the consecrated maidens of Istar and Cybele, and those who married had in the cults similar to the Mylitta worship of Babylon to pass through a period of temple prostitution before marriage. These priestly dances succeeded those of the matriarchal age, when the family became the national unit instead of the village and tribe, a stage reached by the Mexican villagers who live in long houses large enough to hold several generations of a family, like those of the Fiji islanders and other cognate people in Polynesia and of the Nāga villages in Assam. Their ritual seems also to date from the Kushika age when the priests formed guilds which, after passing through the stages indicated by the village clans of Oraon Pahans and the barber-priests of India, developed into the caste of the Brahmans. These patriarchal tribes retained both in Mexico and India a mixed ritual in which the ancient seasonal dance festivals subsisted side by side with the later sacrifices of human and animal victims, and this union is shown in the ritual of the Zend Haoma or Soma sacrament, in which the meat of the slain victims which would pollute the holy altar fire was distribued uncooked to the partakers of Haoma to be afterwards made ready for food in their own homes.

The Kushika priest-guilds of northern India who worshipped the grain soul and the Nāga snake, and who correspond to the Mexican antelope and snake-priest, are called in the Rigveda Varshagiras, or praisers of rain, which infused the soul of life into plants and animals, and Nahasha, or sons of the ploughing-snake Nagur, whose name seems to be reproduced in that of the Mexican Nahuatl.

D. *Indian history of the close of the age of the eighteen-months year as told in the Mahābhārata.*

The long period of peace and prosperity which gave birth in Mexico to the rule of the Toltecs who brought with them the eighteen-months year of the Indian Pāndavas was in Indian history looked upon, as we have seen, as that of the rule of the five Pāndavas, reputed sons of Pandu, the sexless god who was born in India of Ambālikā the Great Bear mother-star (p. 161), and whose sons, the five seasons of the seventeen-months year, were the offspring and earthly embodiments of Dharma the ruler of heaven and earth, the ordainer and maintainer of all laws which uphold the universe, of Maroti, the tree (*marom*) ape parent-god, Indra, the rain and buffalo-cloud-god, and the two Ashvins, the twin stars Gemini (p. 161). Their chief adviser and prime-minister was Vidura, meaning the wise, their great uncle, the half-brother of their father and the son of their grandfather Vyāsa, the uniter, the god of the alligator constellation, the earlier form of the constellation Draco guarding the Pole Star, and of a waiting woman of Ambikā, the Pole Star in Cygnus, mother of Dhrita-rāshtra (p. 161). He, who like Yudishthira is said in the Mahābhārata to be the earthly manifestator of Dharma[1], marks by his birth the age of his government of India as that in which the foreign merchant Pāndava, or fair (*Pandu*), kings and their cognate northern immigrants into India had become united as one nation with the earliest occupiers of the country symbolised in Vidura's mother.

This age is described in the Mahābhārata as that in which the orgiastic festivals, at which animals were sacrificed and intoxicating liquor drunk by the priests and worshippers, were superseded by the later Vedic sacrifices, in which, as in the earliest first-fruits ritual, no living victims were offered, and the Soma sacramental drink was that made of the three mixings of Indra, fresh and sour milk, barley, and water from a running stream. The horse sacrifice beginning the eighteen-months year was the last of the old New Year sacrifices defiled by the northern effusion of blood, and it was after it that Nakula the mon-goose, the ruling god of winter and the youngest of the Pāndavas and of the twin sons of Madri, the intoxicated (*mad*) prophetess, and the Ashvins, is said in the Mahābhārata to have appeared as the reformer of the ritual.

During the exile of the Pāndavas in their thirteenth year, which, as the non-solar year of thirteen months was spent by them as hidden sun-gods in the kingdom of the Matsya Virātas, the fish (*matsya*) worshipping sons of the Viru or phallus, he was the trainer of the king's horses, the symbolic office of the god of the winter season, who trains the sun-horses for their yearly ascent round heaven[2].

In his discourse or sacrificial reform he is said in the Mahābhārata to have declared "that the destruction of living creatures can never be said to be an act of righteousness," and that "sacrifices should be offerings of seeds and liquids not of animals." This was one of the cardinal doctrines of the Jain priests also taught in the earliest sacrifices in the primitive villages where only flowers, fruit and rice were offered. The primitive sacrifice of rice and water offered by the rice growers became, with the substitution in the Kushika age of barley for rice, the orthodox sacrifice of Indian ritual, and with the barley and water, fresh and sour milk of the divine cow of the northern cow worshippers, and also the sap of the Soma plant, the national mother, were mixed. The first Soma tree of the sacrifice on the first earth-altar in the form of a woman was, as we have seen (p. 162), the Palāsha (*Butea frondosa*), called the Shyena-hrita, or tree stolen (*hrita*) from the Shyena or Pole Star bird wounded with the arrow of Krishānu, the Great Bear archer. This brought to earth one of its feathers, which grew up into this sacred tree. But in the Shatapatha Brāhmana several substitutes for this are allowed, one of them being the Kusha-grass (*Poa cynosuroides*), the parent grass of the barley-growing races which was, as we have seen, used in preparing the Soma of the Sautrāmani sacrifice of the eleven-months year, when fermented liquor was mixed with the Soma. Other substitutes mentioned are Dub-grass (*Poa dactylon*), universally found in north India on dry land near the banks of streams, and which almost always remains green even in the hottest, driest weather. Also the Adūra plants and two species of brown and red Phalguni which I cannot identify[1]. The Soma of the Kshatriya and Vaishya, the warrior and trading castes, was made of milk into which the sap of the Bur-tree (*Ficus Indica*), the Banyan parent-tree of the Kushika, was infused[2], and I have heard of other trees, the general evidence on the subject pointing to the use of the sap of a parent totem-tree as a chief consecrating ingredient in the sacramental Soma drink. This in the final form prescribed in the later Vedic ritual represented symbolically the national union of the northern cow-worshipping and barley-growing races with the indigenous sons of the forest mother-tree. In this union the lead was taken by the barley-growing and pastoral cow-herding races.

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[1] Mahābhārata Ādi (*Sambhava*) Parva, lvi. pp. 321—323; Ashrama Vāsika (*Ashramavāsa*) Parva, i. 4—16, xxvi. 26—31, pp. 1, 2, 58.

[2] Ibid., Virāta (*Pāndava-pravesha*) Parva, xii. pp. 26, 27.

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[1] Eggeling, *Shat. Brāh.*, iv. 5, 10, 1—6, Sacred Books of the East, vol. xxvi. pp. 421, 422.

[2] Kātyayana, x. 9, 30; Hillebrandt, *Vedische Mythologie*, pp. 66, 67.

At the annual Soma sacrifices held after this last form of Soma was required to be always used in the national ritual, the only drink allowed to those who partook of it was "vrata" or fast-milk, which was their only food during its continuance[1]. This Soma was also offered in all libations except that to Mitra-Varuna, the gods of the winter and summer solstitial seasons, which was made, like the Vaishya and Kshatrya Soma, only of the sap of the Soma-tree and milk[2].

This reform in the contents of the sacramental cup was also at the same time introduced into the social customs of the high-caste Brahmin Kshatrya and Vaishya Hindus, who became, like the Arab sons of the date-palm-tree, total abstainers from all strong drink, and since then they have always thought it disgraceful to drink any spirituous liquor, even the date-palm wine, a favourite drink of northern India, being forbidden. They thus completely abandoned the Bhārata customs described in the age of the Mahābhārata, when Krishna, the Pāndava and Kaurāvya brethren and their wives, including Drūpadī and Su-bhadrā, indulged freely in intoxicating drink. This is recorded in the Mahābhārata as having been so universally consumed at the Horse Sacrifice introducing the eighteen-months year, that the vast space occupied by those present at the same fire was filled "with men drunk with wine and joyful young women[3]," all of whom were doubtless, like the Kol men and women at their annual Māgh festival, more or less intoxicated.

It was when this national reform of Nakula was introduced that the horse offered at the annual horse sacrifice was ordered in the later ritual to be allowed to go free instead of being slain [1].

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[1] Eggeling, *Shat. Brāh.*, iii. 1, 2, 1, Sacred Books of the East, vol. xxvi. pp. 5, 6.

[2] Ibid., iv. 1, 4, 7, 8, ibid., vol. xxvi. p. 271.

[3] Mahābhārata Ashvamedha (*Anugita*) Parva, lxxxix. 38—41, pp. 226, 227.

The close of the age permitting the use of intoxicating drink and the beginning of the era of temperance reform is described in the Mausala Parva, the seventeenth canto of the Mahābhārata. The change is traced to the iron bolt conceived by the bi-sexual Shamba, the spear (*shamba*) god of the Linga, and Yoni, the two signs of sex. He was the child of Krishna and grandson and heir of Vāsu-deva, the god Vasu of the bamboo pole, the parent of the Shambara, sons of the spear. The symbol denoted the creating fire-drill and socket of the creating Potter, which was made to revolve with the earth of which it was the centre by the annual revolutions of the Great Bear (pp. 296, 297). These revolutions brought about in the course of years the close of the Bronze Age and the beginning of that of Iron. The beginning of the age of temperance begun in the Iron Age is described in the poem as due to a vow made by the Vrishni, Andhaka and Bhoja followers of Krishna to abstain from intoxicating drinks in order to avert the evil portended by the iron bolt. But this vow did not stop the portentous signs nor prevent the occurrence of the changes brought into the world by epoch-making time; and that the revolution in national customs was accompanied by a change in the methods of year reckoning is shown by the statement in the poem that the four sun-horses of Krishna's year-car disappeared. These were the bird-necked (*griva*) ape Sugriva, Shaivya, the bull horse of Shiva, Megha-pushpa, the cloud (*megha*) flower (*pushpa*), and Valā-hika, the circling (*vala*) horse driven by Dāru-ka, the god of the northern pine (*dāru*), the parent-tree of the offerers of animal sacrifices, who were no longer to be reckoned as rulers of annual time. With the sun-horses Krishna's standard of the Garuda or sun-cloud-bird and Vala-rāma's banner of the date-palm-tree of the eighteen-months year also vanished.

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[1] Eggeling, *Shat. Bhāh.*, xiii. 4, 2, 15, Sacred Books of the East, vol. xliv. p. 359.

The doomed heroes of the dying age betook themselves in their despair to Prabhasa the port of Baragyza or Pragjyotisha, the modern Broach at the mouth of the Nerbudda. There they indulged in one last orgy ending in a mutual fight, in which all the Yādava demigods slew one another, and Krishna himself, taking up a handful of Eraka-grass, slew with it all who came near him, and exterminated the Vrishnis and Andhakas, or in other words made the rulers of the dying era wither away as the grass that has lived its allotted term.

When they had all been slain Krishna sent Dāruka his charioteer to fetch Arjuna as his successor, and he went to Valarāma, whom he found under a tree, and watched him as he was transformed in death into a Nāga snake. After the disappearance of the god whose weapon was the plough, the Great Bear plough star by which he measured his year, Krishna lay down to die, and was slain by an arrow shot from the bow of Jārā, old age, which entered his heel, the only vulnerable part of his body, as it was that of Achilles the Greek sun-god, who was slain in the same way by the arrow of Paris.

The death of both Krishna and Achilles by the arrow of revolving time marks the death of the Homeric Bronze Age to which both the Pāndava myth and that of Achilles belonged, and which was followed by that of Iron. The Pāndavas are proved to be men of the Bronze Age by their eighteen-months year, which was adopted as the Mexican national year by the Toltecs. They, as well as their Mexican contemporaries and successors down to the age of the Spanish conquest, lived in the Bronze Age, as they never used iron, though the country abounds in nearly pure iron ore, and always made all their cutting utensils of copper and bronze made of tin and copper[1], which they would not have done had their instructors from whom they learnt the eighteen-months year reckoning been a people who had abandoned bronze for iron.

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[1] Prescott, *History of Mexico*, vol. iii. Appendix, p. 333.

That the myth of Achilles belonged to the Bronze Age is proved by his distinctive divine weapon which none but he could wield. This was his great spear given him by his father Peleus, the divine Potter, who created men out of potter's clay (πηλός). He received it from Cheiron the Centaur, the divine physician, as a wedding-gift on his marriage to Thetis, the goddess of the southern mud (*thith*), in which his creating spear which turned the world's Potter's wheel revolved. This spear, cut by Cheiron the creating god of the age of the sun-horse of the eleven-months year, was the stem of the ash-tree of Mt. Pelion, which was, according to Hesiod, the parent-tree of the men of the Bronze Age.

The fact that in the Iliad Achilles is represented as giving iron axes and a large mass of natural iron in prizes at the games at the funeral of Patroclus[1], and that iron weapons are elsewhere mentioned in the Iliad and Odyssey, only proves that the authors of these poems embodying the epic version of the mythic history of the traditional Trojan war wrote them in the Iron Age. It gives no proof that iron was used in the very early Pre-Mycenæan age in which these episodes were first put into mythic historical form. The age of the adoption of these myths as national history was certainly much older than that of the Mycenæan graves in which only bronze swords and spears were found[2]; and in the second city of the six superincumbent cities of Hissarlik, supposed to be the burnt city of Troy, and built over the first city belonging to the late Stone Age in which metal is very rare, knives of bronze and copper spear points, daggers, chisels and axes of bronze were found but no iron utensils of any kind, the only iron found being two lumps of the metal[3].

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[1] Hom. *Il.* xxiii. 850, 826 ff.

[2] Ridgeway, *Early Age of Greece*, vol. i. pp. 303, 305.

[3] Schuchhardt, Schliemann's *Excavations*, pp. 37, 67, 332.

Arjuna, when he reached Dwāraka after the death of the year-god of the Bronze Age, collected the Vrishni and Andhaka wives who had lost their husbands, and after seeing Krishna's father, Vāsu-deva, the creating-god of the bamboo sun-pillar, die, he left Dwāraka, which was swallowed by the sea after his departure. He took the Yādava wives to Indraprastha (Delhi), though many of these were captured by the Abherias, the modern Ahirs or cattle-herdsmen, against whom he could not defend them, as the once inexhaustible quivers whence he got arrows for his heavenly bow Gandiva ceased its supply of weapons. The truth underlying this story is apparently that the cattle-herdsmen were the new invaders who, as we shall see, are represented in the Vedic account of the rise of the new age of Sanskrit-speaking rulers as coming from the North to conquer the lands of the Bhārata merchant-kings, and who intermarried with the women of this new country.

When Arjuna had escorted the remnant of the Vrishnis, Andhakas, and Bhojas to places of safety, he and his brethren retired from active rule, and he went for advice to his grandfather Vyāsa the uniter, called Krishna Dwaipayana, the black antelope island (*dwipa*) god, the constellation of antelope[1] stars surrounding and guarding the Pole, answering to our Draco. He told him that he and his brethren had ended their work on earth, and that they must now, like the year-gods of former theologies, retire to the upper world of stars.

They accordingly all resigned their sovereignty, and Yudishthira appointed as his successor Yuyutsu, meaning the warrior, the son of Dhrita-rāshtra, the blind gnomon-pole father of the Kaurāvyas, by a Vaishya wife of the village (*vish*) trading races. He in the list of the eleven sons of Dhrita-rāshtra ruling months of the eleven-months year ruled its last month[2]. Yuyutsu is the traditional representative king of the northern invading races who worshipped the sun-god of day, and the equivalent in national genealogical history of Rāhulo, the little Rāhu, son of the Buddhha who was the Kumar or sun-prince of the seventeen-months year, whose mother was Bhadda Kaccani, the golden saint, the eleventh of the thirteen Theris of the Buddhist thirteen-months year.

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[1] The stars were the antelopes of heaven in Hindu mythology, the Great Bear being the constellation of the seven Rishis or antelopes.

[2] Mahābhārata Mahaprasthanika Parva, 1—10, Ādi (*Adivanshava-tarna*) Parva, lxiii. p. 180.

The five brothers accompanied by Drūpadi were followed in their journey to the other world by Yudishthira's dog, the dog-star Sirius[1], who as the Zend year-star Tishtrya ruled the summer solstice and the rainy dog-days of India, and the Persian Gulf following it; and whose worship I have traced both in Persia and Egypt in the history of the Persian king Lōhrasp and his son Gushtasp, the royal introducer of Zarathustra's religion. At the beginning of their journey they were met by Agni, who was not the original national fire-god of the founders of villages, the Greek and Roman goddess Hestia and Vesta, the Indian Agni Vaishvānara, or god of the household-fire, but the later god of the Uttara-vedi or northern altar of Varuna, on which the sacred fire was encircled by a triangle of Pitudāru or pine-tree twigs[2], and not with the earlier triangle of those of the Palāsha-tree. This change in the ritual marked the altar and the sacrifices offered on it as those of the sons of the northern pine-tree (*dāru*), the tree of Krishna's charioteer Dāruka. The votaries of this new fire, the Irāvata, the river-born race, sons of Idā or Irā the mountain-mother, called it by the Vedic name Agni Jāta vedas[3], that is the fire which knows the secrets of birth, or in other words, that consecrated to the northern god of the pastoral races whose three-years cycle-year was measured by the ten lunar-stellar months of gestation, and who offered animal sacrifices replacing the earlier first-fruit offerings and bloodless libations of milk and those of the sacrificial pits of the Takka trident-worshippers. Agni had formerly sent Arjuna and Krishna to burn the forest of Khāndava, the abode of Takshika[1], the winter-god of the year of three seasons of the Takka-nāga snake-worshippers of the household-fire of the forest villagers, who was protected by Indra, and their victorious conflagration was immediately followed by the first period of Pāndava rule. This northern Agni to prepare them for this task got from Varuna, the god of the North[2] ruling the upper firmament, and gave to Arjuna the bow Gāndiva, the (*diva*) of the land (*gan*), the Great Bear year-bow borne by so many other year-gods, which could be only bent and used by the god to whom the Supreme God entrusted it; and with it he gave two inexhaustible quivers of arrows, the two solstitial seasons of the year of the sun-god measured by the arrows of Arjuna, who, as these arrows were like those of his prototype Krishānu the pointer stars of the Great Bear, could pierce the year-god dwelling in the Pole Star at any time when the national year ended and the year-god was to be slain. When this bow was given to Arjuna, Agni, god of the northern year measured by months, gave to Krishna the year-discus, the circle of months limiting the length of the year, and he also gave Arjuna a chariot drawn by two white sun-horses with the banner of the ape of heaven[3] fixed on its back rail. This ape-god was the tree (*marom*) ape Maroti, who sat on the top of the world's tree and turned the stars round, who, as we have seen (p. 571), became in the mythology of Arjuna and Uttara's victory over the Kaurāvyas in the eleven-months year the ape with the lion's tail ruling the winter season of the year. Arjuna, the son and successor of Indra the buffalo rain-god, when thus caparisoned as the god whose year was ruled by the Great Bear bow, began his victorious career, which ended in his decisive victory over the Kaurāvyas of the eleven-months year and his introduction of the seventeen-months year of the Pāndava contest of eighteen days with the Kaurāvyas, followed by the eighteen-months year of the sacrifice of Parikshit the circling sun-horse, who was followed in his year's circular journey round the heavens by Arjuna in his chariot drawn by two white sun-horses.

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[1] Perhaps this dog was, as I have suggested on p. 787, the jackal dog-god Anpu, the embalming and mummifying Horus, the Little Bear who appears in the year of the thirteen Buddhist Theris as Sigalamati, whose mother is the jackal (*sigulo*), and who is the thirteeenth Theri.

[2] Eggeling, *Shat. Brāh.*, iii. 5, 2, 14, 15, Sacred Books of the East, vol. xxvi. p. 125.

[3] Rig. iii. 29, 4, the verse consecrating the fire Agni Jātavedas as that of Idā, daughter of Manu, the flood-born mountain-mother placed in the central navel (*nābhā*) of the altar.

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[1] Mahābhārata Ādi (*Khāndava-dāha*) Parva, ccxxv. p. 617.

[2] Ibid., Sabha (*Lokapāla Sabhākhyāna*) Parva, ix. pp. 28 ff.

[3] Ibid., Ādi (*Khāndava-dāha*) Parva, ccxxvi.—ccxxx. pp. 622—634.

Agni now, when he met Arjuna and his brethren on their last journey as year-gods, told Arjuna that he must restore to Varuna the bow Gāndiva and his two inexhaustible quivers of arrows, and in obedience to this command he threw them into the sea, and thus ended the years ruled by the retrograde circuits of the Great Bear and introduced the year of the sun-god who went sun-wise round his zodiacal path; and it was this new track which was now followed by the dying year-gods of the expiring year.

After parting with the bow and arrows they began their journey as the year-gods going to the South-west at the summer solstice, and thence they turned with the sun westward and made the circuit of heaven as the gods of the new era.

As they marched on in their allotted course the god of each season died as his season ended, Drūpadī, as the goddess of the rainy season, being the first. Her name, meaning the foot (*pada*) of the tree (*dru*), marks her as the tree and corn-goddess of the ploughing and barley-growing Kuru-Panchālas, called Srinjaya, or men of the sickle (*srini*). The first god of the rainy season in the Pāndava year measurement was Arjuna, appointed to this office when he received the bow Gāndiva and became god of the summer solstice introducing the rains, in succession to his father Indra, but when he became the year-god Phalguni, who in the month of Phalgun (February—March) followed the sun-horse Parikshit in his course round the heavens beginning in Cheit (March—April), Drūpadī, the bride of all the five Pāndava seasons of the year, succeeded him as the year-mother-goddess of the almond-tree of the seventeen-months year, a position which was, as we have seen, given to her in that year when (p. 771) Jayadratha tried to carry her off. She is the goddess answering in the Mahābhārata theology to the Mexican goddess Ūt-set, the corn-sheaf and corn-mother, who became in the year of the sun-god Poshaiyänne, the Mexican Buddha, his virgin mother made pregnant by eating the two nuts of the piñon nut-tree, and this year ultimately became the eighteen-months year of the Mexican Sia and Maya and of the dying Pāndavas. It was as the almond nut-tree-goddess seized by Jayadratha under the Kadamba almond-tree that she became the tree-mother of the barley-growing Kharwars and Oraons, who celebrated her festival as the goddess of the Kurum almond-tree in July—August, the centre month of the thirteen and eighteen-months year of Mexico, and also the centre month of the Indian thirteen-months year beginning in Māgh (January—February). She was also the equivalent of the Greek tree-goddess Athene, who received at Athens the Peplos or garment symbolising the leaves and flowers of the clothed mother-tree on the 15th August. Sahadeva, fire-god of the autumn, died next, and he was followed by Nakula the winter-god. After him Arjuna the spring-god, the follower of Parikshit the sun-horse in his year-circle, died, and the last of the five seasonal gods to die was Bhima the summer-god.

Yudishthira, the eldest Pāndava, who had originally been born as the leader of the Pāndava year on the 5th day of the light or first fortnight of Khārtik (October—November)[1], was, in the original thirteen-months year reckoning of the Pāndavas, the god then born as the infant sun-god who spent the first three months of his year, those of the Indian

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[1] Mahābhārata Ādi (*Sambhava*) Parva, cxxiii. p. 359.

Ashtakas (p. 260), under the charge of the moon-goddess, and emerged as the full-grown ruler of the new year in Māgh (January—February) as the spring-god of the thirteen-months year (p. 645), succeeding Bhishma, who died at the new month of Māgh. This position as the ruler of the spring he afterwards assigned to Arjuna, and he then became the year ruler standing apart from the seasons, like the Persian sun-god Gusht-asp, who directed its course first under the guidance of Sirius and afterwards (pp. 707—709) under that of Jamāspa, his prime-minister, the stars Gemini. In the Pāndava history of this episode Yudishthira appears as guided by the spring dog-star Sirius of the Sad fire-festival of Lōhrasp in Persia and of Isis-Sothis in Egypt (p. 681). As the leader of the five seasonal gods of the year and the embodied manifestation of Dharma, the hidden ruling god, he, after the death of his brethren, went on alone and was taken up to heaven in the car of Shukra or Indra, the rain-god. But at first his dog was not allowed to accompany him, Indra saying that he was regarded by the Krodhāvashas, or worshippers of the angry (*krodha*) god, who loathed moral impurity, as an animal who defiled all sacrifices, that is to say he was hateful to the Semite moon-worshippers of the thirteen-months year, of the wives of Kashyapa and daughters of Daksha, the god of the showing hand of the five-days week, among whom the seventh mid-month is Krodha[1]. But the dog was finally received and transformed, like Yudishthira, into the god Dharma[2]. Yudishthira when he arrived in heaven found all those whom he had known as rulers on earth changed into stars or directing powers of nature, as Vyāsa had previously told him.

These closing scenes add further proof of the correctness of the conclusion conveyed by every part of the poem, of which a great deal has necessarily been omitted in my

Mahābhārata Ādi (*Sambhava*) Parva, lxv. p. 185.

[2] Ibid., Mahāprashthanika Parva, iii. 1—17, pp. 6—8.

abstract of its contents, that it is an allegorical history of India during the ages between the first entry into the country in the Neolithic Age of the northern races who brought with them the sesame oil, flax, millet and corn crops of Asia Minor, and the final disruption at the close of the Bronze Age of the empire of the peaceful trading classes formed by the union of the northern and indigenous tribes.

The history of this period, which was comprised in the original narrative forming the nucleus of the poem, has been translated into Sanskrit from the original Dravidian language of the national symbolic histories from which its contents were derived, and edited and re-edited by many generations of Sanskrit-speaking bardic poets who succeeded the national historiographers. It began with the account of the age of the three-years cycle-year of Rāma followed by that of the era of thirteen, eleven, fifteen, seventeen, and eighteen-months years. The object aimed at by the original author of the final form of the poem, who grouped together the picture of the events which made the history of these ages of progress vitally important to the nation, was apparently to paint in his panoramic narrative a vivid consecutive dramatic story. The successive acts of the drama were represented as following one another in an ideal year of eighteen months or cantos, and culminating in the rule of a new and righteous race which had been moulded into a nation in India, whose ideal form of government was that established by the Pāndavas under Yudishthira, when they were elected kings by the celebration of the national Rājasuya sacrifice. This was overthrown in the epoch of the eleven-months year by the irruption and revolt of the warlike Kaurāvyas, sons of the black horse of the North. It was then that the rule of India fell into the hands of a mixed race, the Khati or Hittites of Indian history, who, adopting the moral teaching of the first Jain leaders, substituted a system of education based on individual self-improvement for the communal ethics of the earlier ages. The votaries of the various forms of this new creed and the artisans practising the various trades which grew up as wealth and industry increased, grouped themselves into new associations, separating themselves in a greater or less degree from the castes or communal village unions founded on supposed identity of descent and from the first trading castes which were groups united by community of function. It was these extra caste associations which promoted the extraordinarily active religious movements following the introduction of the worship of the sun of day, who took the place of the setting sun and stars and the lunar year-gods of the earlier faiths, which produced the first forms of the Buddhist and Zoroastrian reformations. These movements originated, like that of the Jains, in the entry of these votaries into new castes or religious associations, among which those of the Vishnuvites and Saivates represented the historical Hindu forms of belief and ritual and left certain of the old associations outside of their organisation, such as those of the Kabir-punti Kurmis, Koiris and leading agricultural class who were unitarian believers in the divinity of Kabir, the Pole Star ape-god whose image was on Arjuna's banner and whose creed has expanded into that of the Sikh worshippers of one invisible god.

The individualism engendered by the new creeds produced a state of society which differed greatly from that existing in the days when all were trained to follow the rules of conduct and the teachings inculcated by the Leaders of their village, their tribe, and their family. When men began to think for themselves, to listen to others who opened out new views, to make experiments and thus invent and learn new trades, leading to the accumulation of wealth, the dawn of a new age began in which the leading section of society was divided into trade guilds, which still maintained over their members a system of disciplinary rule learnt from the earlier village institutions, but who, though they retained the bulk of the trade profits in the coffers of the guild, yet encouraged their members to think, scheme, and emulate one another in promoting the advantage of the corporate body to which they belonged, while all the guilds worked together with the view of making their commercial policy benefit all engaged in it, and of discouraging methods of working which made different trades competing rivals and not partners, seeking as their principal object the common good. Under this system war was regarded as an evil, and the united efforts of all the ruling powers to promote active and remunerative trade without the disturbances of military quarrels produced an age of universal peace and prosperity, which is represented in Indian history by the eighteen-months year of the Pāndavas; and in considering the causes which culminated in this result it must not be forgotten that Indian society in its initial agricultural stages was essentially peaceful, and that neighbouring villages did not quarrel, but that each cultivated its own fields and arranged its own affairs without interfering with those adjoining them, and that the strict attention paid to the ascertainment and record of village boundaries preserved by the Gond votaries and Gorait priests of the boundary snake-god Goraya removed the principal cause of agricultural quarrels. It was the Takkas and Kaurāvyas, who formed the bulk of the warrior invaders from the North, who first introduced by appropriations of land the elements of strife into the country, and it was when these were overcome under the new government instituted by the Pāndavas that the people gladly resumed the former peaceful course of existence which had been disturbed by the northern intruders.

It was this peaceful society of traders which was broken up by the northern Celto-Gothic Sanskrit-speaking invaders, who in the beginning of the Iron Age conquered the country and introduced the Vedic Sanskrit rule which succeeded that of the Dravidian Bhārata. These latter included among their ancestors the Gond-speaking races who originally introduced millets, barley and wheat into India from Asia Minor, and ruled all northern India as the Nāga Kushikas. Their name as members of the Gondian or Gaudian race, sons of Gauri the wild-cow bison, still survives in the name of the Gonda district in Oude and in the Gond colonies, such as that of the Gonds of Chumparun, and they are also said in tradition to be the first inhabitants of Bundelkhand[1]. Their national historical poem, the Song of Lingal, which still survives in its original tongue and which I have so often quoted, tells us of their birth in the mountain cave at the sources of the Jumna, whence they came down and distributed themselves all over northern India as the Kushika sons of the tortoise, the first growers of Asia Minor millets in India and the founders of built towns. As the Haihaya Nāga races they ruled all Central India till they were conquered by the Mahrathas, and tradition speaks of them as universal rulers whose dominion was first disturbed by the Kaurs or Kurmis, who still, as I have shown in pp. 426, 427, hold possession of the frontier provinces of the old Haihaya kingdom; and that the Haihaya rule extended to northern India is proved by their traditional defeat and destruction by Parasu Rāma at Thanesur in Kuru-kshetra, between the Sarasvatī and Drishadvatī, which then got its new name meaning the field (*kshetra*) of the Kurus. The whole evidence shows with a very near approach to certainty that the only Bhārata speech of northern India was some dialectical form of Dravidian Gondi, such as the Dravidian Brahui spoken in Baluchistan, and that this speech was that of the Turanian ploughing and gardening races of Central Asia, who figure in the Persian and Zend history as the subjects of Frangrasiyan the great irrigating king and his brother Keresavazda, of the horned (*kerasa*) ilab (*vazda*), the trident-god of the Hindu Takka Nāgas. And this conclusion is corroborated by the constant use in Sanskrit of the Dravidian cerebral letters C th d dh and l, which are absent from all other Indo-European languages except Sanskrit, Bactrian, and Zend, in which the Zendavesta was written, and Pushtu, the speech of the Afghans. These letters were introduced into the Vedic Sanskrit dialects and languages derived from it by the children of Dravidian-speaking mothers whose fathers belonged to the conquering Sanskrit race.

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[1] Hunter, *Imperial Gazetteer*, vol. v. Bundelkhand, p. 157, Chumparun, p. 338.

It was owing to this amalgamation of the Bhārata people with the Sanskrit-speaking invaders that we find the ancient traditions, ritual and customs of pre-Sanskrit India preserved in the Rigveda Mahābhārata Harivansa, the Purānas Rāmayana, and the Jātaka or Birth-stories forming one of the Buddhist canonical books. And these last include those telling the traditional history of the successive births assigned to Siddharta Gautuma, whose learning, preaching and organising abilities amalgamated into one belief the new religious views framed during thousands of years by the reforming teachers, and of which the Bhagavat Gita of the Mahābhārata, one of the most impressive religious poems of the world, is a conspicuous example. And it was from the materials supplied by the national storehouses of earliest thought and remembered history that the great Buddhist teacher, Siddharta Gautuma, and his trained disciples framed the authoritative theology of the Buddhist Tripitaka which was so widely disseminated by its enthusiastic missionary preachers as to lead to the installation by Asoka, about 250 B.C., of Buddhism as the creed of the Indian empire, from whence it made its way to Ceylon, Burma, China and Japan, and became the dominant religion of Eastern Asia.

E. *The Story of the Conquest of the Bhārata Merchant-kings by the Sanskrit-speaking sun-worshippers as told in the Rigveda.*

Having in the previous section told the story of the overthrow of Bhārata rule by the Celto-Gothic sun-worshippers as sketched in the narrative of the vanquished, I must now turn to the other side of the picture as depicted in the battle-hymns of the Rigveda written in the Vedic Sanskrit tongue of the conquerors, who established as a new reckoning of time a year of twelve months each of thirty days divided into three ten-day weeks, in supersession of the eighteen-months year of the Pāndavas. They also, like previous conquerors, took over with the government of the country the ritual handed down by the many dynasties who preceded them and made numerous changes, to be noted in the sequel, which were all based on the worship of the new rising sun-bird of the East, which was their symbol of the sun-god and to whom they built the great brick Vedic altar, of which every brick was laid, as we shall see, in accordance with exact instructions prepared with the object of setting forth symbolically the sequence of year reckonings which had built up the finally accepted ritual. This they established as that prescribed for national use after their conquest was completed, and when they, like the conquerors who had ruled before them, had amalgamated with their subjects and introduced a new phase of Indian history founded on the teachings of the new Vedic ritual and of the priests who administered it, which subsisted as the religion of the land till it was superseded for some hundreds of years by the changing faiths introduced by the Indian philosophic founders of the schools of thought whose teachings are set forth in the Upanishads and the Sankhya Vedanta and allied philosophies. These were embodied in the ethical creeds of the Buddhists and later Jains, who, according to the instructions given by the Buddha to the Vajjian sons of the tiger, the Malli and Licchavi rulers of North-east India[1], quoted in p. 654, while maintaining for reasons of state the traditional rites and sacrifices performed at their national shrines, told their disciples that sacrifices and oblations were of no value to individuals whose sole duty was to strive to perfect their moral nature so as to become as sinless as God. And it was the last creed which was established as the national religion of Asoka.

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[1] Rhys Davids, *Buddhist Suttas Mahā-parinibhāna Sutta*, chap. i. 4, 5, Sacred Books of the East, vol. xi. pp. 3, 4.

The period at which this long series of momentous changes began with the conquest of the Bhāratas was, as we have seen in the history of the Buddha in Chapter VI., probably that when the Buddha reached his final transformation as the completely spiritualised and entirely immaterialised sun-god, who pursued his zodiacal course through the heaven in the sun-wise Padakkhino or right-handed circuit which in Buddhist and later Vedic ritual superseded the old left-hand zodiacal and ritualistic circuits. This final transformation was inaugurated by the change of the earthen and golden bowls of the previous semi-humanised sun-gods into that which made him the ruler of the heavenly vault, whose assumption of power was symbolically announced by the gifts of the rice-cake mother of life and the honey cake given by Tapassu, the original flying cloud who had become the sun-bird, and the honey-eating Great Bear constellation of the north (p. 672). His accession to the throne as the son of the sun-cloud-bird and the Great Bear constellation ruling solar time took place, according to the Buddhist narrative, fifty days after his Vessantara birth in the Tusita heaven of wealth at the vernal equinox, which, like his previous birth as the sun-physician in the Yāma devaloka heaven of the Twins, took place under the auspices of the twin stars Su-yama, the stars Gemini, or in other words when the sun was in Gemini at the vernal equinox about 6700 B.C., when the Pole Star was in Hercules. This period coincided, as we have seen in the history of Zarasthustra, with that in which he began his career as an active propagandist of his scheme of religious reform. The success of the Buddhist and Zoroastrian system of national regeneration coincided with the establishment and prosperity of the Bhārata mercantile government which was overthrown at the beginning of the next epoch, when the sun entered Taurus at the vernal equinox about 4500 B.C., and when the Iron Age was introduced by the disruption of the government of the peace-loving merchant-kings of the age of Sallimanu or Solomon the first god.

The invasion of the northern conquerors ended in the dislocation of the allied confederacy of the trade guilds and the breaking of the united links of the chain of alliance which bound the merchant states together by changing neighbouring friendly states into alien kingdoms, each of which looked on those adjoining it not as friends but as foes meditating projects of conquest.

The history of this war, which made the Sanskrit-speaking races who called themselves the Arya or noble people the rulers of India, is told somewhat cursorily in the national chronicles and in the Rigveda; but the latter narrative, though short, is marked by the thrilling energy of the great battle-song of the conquering Tritsus in Rig. vii. 18, written as a ballad story very shortly after their conclusive victory.

But these people, though they only established themselves as the dominant race by the conquest of the Bhāratas, had settled in India long before their final rise to power, as they appear in the history of the war between the Kaurāvyas and Pāndavas as the Sarasvatas, allies of the Kurus, who were led by Ulūka, the owl son of Shakuni the raven (p. 469), who was brother of Gandhari the Pole Star Vega and mother of the Kaurāvyas. They formed the last remnant of the Kaurāvya army destroyed on the eighteenth and final day of the battle by Sahadeva the fire and Nakula the mongoose, the two Pāndava twins[1]. Their name shows that they belonged to the inner circle of the Kuru race who dwell in Kuru-kshetra, between the Sarasvati and Drishadvati, the sons of the Sarasvati mother-river, which took its name from the Harah-vaiti on which Herat stands, where they dwelt before they entered India, and of the Kusha-grass, whose national New Year's sacrifice was the Sautrāmani festival of the eleven months which is expressly said in the Shatapatha Brāhmana to have been instituted by the Ashvins and Sarasvati in order to heal Indra and to make him enter the cattle[1] that is to become the special god of the cattle-herding pastoral people whose year was led by the black horse of the sun, the god Dadhiank of the horse's head and the Soma cup made of milk curds (*dadhi*).

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[1] Mahābhārata Udyoga (*Yana-sandhi*) Parva, lvi. p. 202; Shalya (*Shalya-badha*) Parva, xxviii. pp. 106, 107.

These people appear in the Rigveda as the Arya or noble foes of the Dashyu or men of the land, and in one passage[2] they are spoken of as the race comprising the Arna or men of the flood, the sons of the rivers, and the Chitra-ratha, or those whose star-mother chariot was Virgo (Chitra), the mother of corn, or in other words as the corn-growing sons of the rivers whom Indra slew on the banks of the Sarayu (Sutlej); and as in the preceding verse he is said to have brought the Yadu-Tarvasu, the trading merchant races over the river, it is clear that if both verses refer to the same events they tell of a defeat of the fire-worshipping conquerors by the trading Yadu-Turvasu the Bhārata.

Their great king is Divodāsa, he of the ten (*dashan*) months of gestation, to whom, as Bharadvāja the sun-lark, the Ashvins[3] are said to have come in their three-wheeled car, that of the three-years cycle-year drawn by the star-steeds Vri-sabha the bull, the constellation Taurus, and Simshumāra the alligator, the constellation of fourteen circumpolar stars in the tail of which were those of the Great Bear. This sun-god Divodāsa is said to be the son of Vadhri-ashva the sexless horse, the sexless sun-god of the fifteen-months year, and of the mother-river Sarasvati, through whose help he overcame the Brisaya, the sons of the sorceress mother, the workers of witchcraft[4]. His most renowned son, Su-dās, the giver of Su the root of Soma, that is the life-giving god the descendant of the river-mother of the sons of the Kusha-grass, is called king of the Tritsu, or the people who make fire by rubbing (*tri*), the sons of the fire-drill whom with their allies he led against the Bhārata, who were finally defeated in the great battle of the ten kings. The high-priest of Su-dās was Vashishtha, who, as we have seen, was the god of the perpetually burning sacrificial fire on the altar and the grandfather (p. 472) of the sun-god Aūrva, born of the Thigh (*ūru*) stars of the Great Bear.

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[1] Eggeling, *Shat. Brāh.*, iii. 8, 3, 1, 2, Sacred Books of the East, vol. xliv. pp. 248, 249.

[2] Rig. iv. 30, 17, 18.

[3] Ibid., i. 116, 18.

[4] Ibid., vi. 61, 1—3.

The Bhāratas on the other hand were the followers of Vishvāmitra, the god of lunar time, who, as we have seen (p. 332), was the father of Sakuntalā the bird-mother of Bhārata, the tribal father of the Bhārata, who bore him after the three years' pregnancy of the three-years cycle-year.

Hence the two armies which were to contend together for the rule of India were those of the fire and sun-worshippers of the sun as the God of the Thigh, and those of the lunar-solar race of the Bhāratas and Kushika, Khati or Hittites, in both of which the dominant elements were those brought in by immigrants from the North, and who had both grown up together in India and intermixed with the indigenous tribes during the epochs of the year of Orion, of the three-years cycle-year, and those of the eleven, fifteen, seventeen and eighteen months, during which time the trading Bhārata and Khati, the Yadu-Tarvasu and Ikshvaku races, had gradually become the rulers of their sun-worshipping rivals, who had now formed fresh alliances and received such strong reinforcements furnished by a fresh immigration of their northern kinsmen, that they rose in rebellion and determined to oust their masters from power.

The list of the tribes on each side is given in the graphic account of the decisive action of the war told in the battle-hymn Rig. vii. 18, attributed to Vashishtha. There the leading tribe of the sun-worshippers is called Tritsu, but in Rig. vii. 33, 1-6, and vii. 83, 1, the conquerors of the ten kings of the Bhārata are called Pritha-Parshu. This name shows them to belong to a mixed tribe formed from the union of the Parthians with the Persians or Parsis, the fire-worshippers. These Prithā were the sons of Prithā the Pāndava begetting (*peru*) mother, also called Kunti the lance; and throughout the Mahābhārata the Pāndavas, and especially Arjuna, are called Pārtha, or the Parthians, a name which shows them to be speakers of Pahlavi, which is the Persian form of Parthava[1]. They, the sons of the begetting (*peru*) mother, born like the sons of Prithā the virgin made pregnant by the gods without the intervention of a human father, were originally the sons of the mother-tree whence both the Indian Buddha and the Persian Zarathustra were born. The name of Pārthava the Parthian is given in the Rigveda to Abhyāvartin Cāya-māna, who as leader of the Srin-jayas or Panchālas conquered the Vrishivans or Yādavas and the Tur-vasu at Hariyūpiya, the sacrificial stakes (*yūpa*) of Hari or Shari, that is Mathura[2].

In the Rigveda Parshu is used as the name of a tribe in the passage where Tirindira, the giver of Yādava gifts, is called the Parshu[3], and in the feminine form Parshu, meaning the ribs or a crescent-shaped lunar knife, is said to be, with Mānavi the daughter of Manu, the measurer of time, the mother of twenty sons[4], who certainly appear to be the twenty days of the month of the eighteen-months year. These Parthians and Persians are clearly the men of Central Asia, also called Scythians or Sākyas, the name of the clan in which Siddharta Gautuma, the real living Buddha, was born, but which name may, as I have shown in p. 107, mean that he was the son of the Sāl-tree (*sāka*). They were the fire-worshippers of the Zoroastrian hill-land of Ragha or Media, who had invaded India, and who had settled on the Sarasvati as Sanskrit-speaking immigrants into the country of the Turano-Dravidians.

The allies of the Tritsu named in Rig. vii. 18 are, (1) The Paktha, (2) Alinas, (3) Bhālanas, (4) Vishanin, and (5) Shiva[5].

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[1] Noldeke, Pahlavi, *Encyc. Brit.* ninth edition, vol. xviii. p. 135.

[2] Rig. vi. 27, 5, 7, 8.

[3] Ibid., viii. 6, 46.

[4] Ibid., x. 86, 23. This hymn is in the form of a dialogue between Indra and Indrani his later wife and his first ape wife, Vrisha-kapi the rain-ape, and the birth of the twenty sons of Parshu and Manavi is spoken of in the last verse as apparently representing the final form of the evolution of the worship of Indra the rain-god who was first symbolised as the tree (*marom*) ape-god Maroti.

[5] Rig. vii. 18, 7.

The Paktha are clearly the people called by Herodotus Paktues, who he says wore goat-skin tunics and were armed with bows and daggers. He describes them as Bactrians, whose native home was near Armenia and the Euxine or Black Sea, but who had settled in India and taken possession of Kaspaturos, that is Multan, the place (*tan*) of the Malli, which they called the city (*tur*) of Kashyapa; and they are said by Hecatæus to belong to the Gandhāra, the native tribes of Kandahar, that is to the same stock as the Kaurāvya sons of the Indian Gandhārī, wife of Dhrita-rāshtra. They are in short the Afghan Pathans or mountaineers who speak Pushtu, that is the Pakhtian or Pushtian language[1]. These Afghans with the Parthians and Persians were the leaders of the invading armies of Su-dās, who brought into India the iron bolt which destroyed the trading confederacy of the Yādavas, Andhakas and Bhojas, and dethroned and slew their year-god Krishna. This invasion is depicted in the Bhavishya Purāna as that in which Shambā the lance, the son of Krishna, the god of the iron bolt, brought Magian priests from Saka-dwipa, the Scythian land, to officiate in the temple of the Sun at Multan[2]. This Shamba, the parent-god of the Shambara, the men of the throwing spear or javelin of the Sākyas and Homeric heroes, was the tribal symbol carried in front of their armies by the American Indians of the wide-spread and very numerous tribes of the Dakota or joined race who are, like the Mexicans, sons of the maize corn-mother. This spear shaft they keep in the consecrated tribal temple tent oriented to the rising sun when the tribe is stationary, and to the direction in which they are going when on the march. This pole is among the Omahas and Ponkas, two representative tribes, made, like the Indian fire-drill, of two pieces taken from the stems of their mother-trees, the ash, the parent-tree of the European races of the Bronze Age, and the cotton, the sacred tree of the Mexican sons of the antelope and the Indian Ashvins[1]. And it is this pole of the fire-drill and sockets, the national spear-stem, which is symbolically represented in the bi-sexual Shamba of the Mahābhārata, who brought forth the iron bolt which destroyed the empire of the Vishnuite merchant-kings of the Western Indian seaboard.

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[1] Herod. iii. 93, 102, vii. 67; A. Weber, *India and the West in Old Days*, p. 6; Hewitt, *Early History of Northern India*, part ii. Journal of the Royal Asiatic Society, 1889, p. 224.

[2] A. Weber, *India and the West in Old Days*, p. 20.

The whole story, when translated from allegorical language to a plain statement of facts, tells how the worship of Krishna, the antelope sun-god, and of the circling sun-horse of the Bhāratas, was overthrown by the fire-worshippers from Saka-dwipa, the land of the Sākyas, the nomad warlike tribes of Scythian warriors, the early Persian races who were taught to ride, shoot with the bow, and speak the truth, and of whose language the Vedic-Sanskrit, Zend and Pushtu are dialectic forms, the first being a tongue more especially used and polished by the priests, the writers of Vedic hymns and of manuals of Vedic ritual.

These northern invaders as they settled in the country found allies in the Alinas, Bhālanas, Vishānin and Shiva. The two first I am unable to identify, but the Vishānin seem to disclose their identity by their name. It is interpreted by Grassmann to mean the bearers of the slaying or sacrificial knife (*vishāna*), and thus it equates them with the Ugra or Ugrasena, the Ugro-Altaic races of the eleven-months year, who were sons of the Ugur or curved sacrificial knife which played, as we have seen, so important a part in the historical mythology of this epoch, as this curved crescent-shaped knife, originally of stone, was the tribal symbol of the worshippers of the crescent moon to whom the Vishānin, as men of the eleven-months year, who began it with the new moon, belonged, and hence Sayana's interpretation of the name as meaning "the wearers of horns" (*vishāna*) which are curved like the crescent moon corroborates the conclusion derived from that of Grassmann.

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[1] D'Orsay, *A Study of Siouan Cults*, Smithsonian Institution, Publications of the Bureau of Ethnology, vol. xi. pp. 361, 390, 403, 413; Hewitt, *Ruling Races of Prehistoric Times*, vol. iv. essay ix. pp. 236, 237.

The Shiva are undoubtedly the shepherds and cattle-herdsmen whose god was the white (*sveta*) Shiva, the three-eyed bearer of the trident and the Pināka bow, the husband of the weaving-goddess Umā (*flax*). He was the son of Ushinara, the man (*nara*) of the East, the creating man-god of the attributors of creative power and of the creation of life to the bi-sexual god of the phallus and yoni, whose offspring begotten by his will are born in the ordained months of gestation. He was the father both of Shiva and Ūcinarī, who became (p. 471) by Dirgha-tamas the blind creating god of the long (*dirgha*) darkness (*tamas*) of the ages when the gods of night were worshipped, the mother of Kakshivat, the god of the girdle (*kakshia*)[1], and his ten brethren, the eleven months of the eleven-months year, so that the Shiva represent the sons of the trident-god of the sun-worshippers who preceded the men of the eleven-months year, whose god was the black horse-headed god Dadhiank. Hence the Shiva as sons of the trident were the Takkas, whose year-gods symbolised by its prongs were Shesh Nāg, god of spring, Vāsuk Nāg, god of summer, and Taksh-nāg, god of winter. They were also as the offerers of the year-victims tied to sacrificial posts in pits arranged in the form of a triangle, as in the Shūlagava sacrifice (p. 813), the Trigartas, the men of the three (*tri*) pits (*gartas*), or Tugras, who were on the Kaurāvya side in their war with the Pāndavas as the men of the Yūpa or trident sacrificial stake which they bore on their banners, and who were led by Vāhlika, the man of Balkh, brother of Shan-tanu father of the royal race of Indian kings, and by Bhuri-shravas the standard-bearer, his grandson[2]. And it was these Trigartas who joined with the Kaurāvyas in invading the land of the Matsya king Virāta, the god of the phallus (*viru*), and carrying off their cattle, which were recovered by Arjuna, who was then as a sexless god in exile with his Pāndava brethren, and whose victorious chariot bearing the banner of the ape with the lion's tail was driven by Uttara, the god of the north pole (p. 571)[1]. The Shiva Ushinara are said in the Aitareya Brahmana, s. 14, to live in Mid-India with the Kuru-Panchāla, and their chief settlements were certainly in North-west India, near and in the Punjab land of the five rivers. In the Indian campaign of Alexander the Great they are called Seboi, and Strabo places them near Multan, between the Indus and Acesines (Chinab). They are thus clearly identified with the early worshippers of the household-fire Agni Vaishvānara, the fire of all living (*vaishva*) men (*nara*), the artisan trident worshippers whose march into India with the shepherds and cattle-herdsmen has been traced in Chapter III., Section H.

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[1] Mahābhārata Ādi (*Sambhava*) Parva, civ. p. 316; Sabha (*Jārasandha badha*) Parva, xxi. p. 63.

[2] Ibid., Udyoga (*Amva pakyana*) Parva, cxcvii. p. 558; Bhishma (*Bhishma-vadha*) Parva, lxxiv. pp. 272—274; Drona (*Jayadrathabadha*) Parva, cxlii.—cxliv. pp. 428—441.

The invading Aryan forces whose high-priest was Vashishtha therefore included the Parthians, Persians, and Pathan hill-tribes led by the Sākyas or Scythians from Media and north Persia, who had allied themselves in India with the cattle-herdsmen and corn-growers of the northern Punjab and the upper course of the Jumna and Ganges, the descendants of the worshippers of the horse-sun-god of the eleven-months year and the earlier votaries of Shiva, the white shepherd-god of the trident.

Their opponents were the Bhārata, followers of Vishvāmitra the lunar priest. They are called in Rig. vii. 18, 18, 19 the Bheda, the sons of the cleft (*bheda*), the female symbol, the yoni of the linga. Hence they were the Linga worshippers of the bi-sexual parent-gods whose goddess-mother in Syria was Tirhatha, the cleft. The ten tribes led by their ten kings, the ten lunar months of gestation, were (1) the Turvasu, whose leader is called Puro-dāsha the Yakshu

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[1] Mahābhārata Virāta (*Go-harana*) Parva, xxx.—lxvi. pp. 74—169.

(*yakshus*)[1], and is described in Rig. vii. 18, 6 as leading his own tribe the Turvasu Yakshu and the Bhrigu and Druhyu to battle. His name Puro-dāsha is symbolical, as it is that of the sacred cake of rice and water offered at the new-moon sacrifices with the Sānnayya libations of sweet and sour milk to Indra-Agni, and at the full moon to Agni Soma[2], and it is in Rig. iii. 28 described as an offering to Agni Jātāvedas, the central fire on the altar of the gods of generation to whom animal sacrifices were offered. This sacred rice cake is the centre of the five offerings of the Panchti mid-day sacrifice, in which it is offered to Indra together with parched rice grains to his two sun-horses, barley porridge to Pūshan, sour curds (*dadhi*) to Sarasvati, and clotted curds to Mitra-Varuna, and it is introduced with a chant of seventeen verses in all the five sacred metres[3], so that it is a sacrifice introducing the seventeen-months year in which new and full moon sacrifices were offered. Thus this leader is represented as the embodiment of the leading sacrifice beginning the seventeen-months year of the sun-chariot-races of the Vājapeya sacrifice.

The remaining tribes of the Bhārata army marching as the champions of the age of the seventeen-months year were (2) the Matsya sons of the eel-fish (*matsya*), born of Adrikā the sun-hawk in the river Tamas, the darkness (p. 186), and the subjects of King Virāta, the god of the phallus (*viru*); (3) The Bhrigu, the original fire-worshippers who also adored the linga; (4) The Druhyu sorcerers, sons of the Vedic goddess Druh, the Druj of the Zendavesta; (5) The Vi-Karna or two-horned people, whose country Vi-Karnika is identified by Hema Chandra with Kashmir, and they are thus equated with the Krivi, who are in Rig. viii. 20, 24, 25 spoken of as dwelling near the Tur-vasu in the land of the Sindhu, the Indus and the Asikni, the Chinab, which is the river flowing through Kashmir. They thus belong to the Nāga races of Kashmir who came down south as the Kuru-Panchāla rulers of northern India, whose king Drupada was father of Drūpadī, and who were the special allies of the Pāndava Bhāratas, called Krivi in the Shatapatha Brāhmana xiii. 5, 4, 7[1]. They as the horned people are a race of moon-worshippers allied to the horned god of the thirteen-months year Karna, the one bowman who besides Arjuna could bend Drupada's bow. In Rig. vii. 18, 11 twenty-one of the Vi-karna are said to have been cut down like mown grass by Sudās, their bodies being carried down by the flooded Purushni or Ravi, in the bed of which river the battle was fought. But the number of twenty-one victims here mentioned seems, like the name Puro-dāsha, the sacrificial cake given to the Tur-vasu leader, to show that the poem is not only an original historical ballad but one which also tells the history of the contest from the point of view of ritualistic history. Kraivya the king of the Vi-karna, called Krivi in Shatapatha Brāhmana xiii. v. 4, 7, is there said to have offered his horse-sacrifice not with the ritual of the later Vājapeya sacrifice of the chariot-race, but with the earlier ceremonies of the Aptoryāma Atirātra, which were incorporated with those of the Vājapeya. These ceremonies were those of a night sacrifice of the early orgiastic type at which much intoxicating Soma was drunk. Four victims were offered, a goat to Agni and one to Indra - Agni, a ram to Indra and a goat to Sarasvati, the mother-goddess of the Kurus, which last was the special victim of the Aptoryāma. At it, besides other specially prescribed chants, the Shodasin stotra of Indra of twenty-one verses[2], the distinctive song of the twenty-one days of the seventeen-months year, was recited. Thus the national year of the Krivi Vī-karna is shown to be an earlier measurement of national time, probably that of the thirteen-months year which was incorporated with the later ritual of the seventeen-months year, and it was this year of those who made it their national measure of time which was obliterated from the national calendar when Sudās slew the gods ruling these months. This story of the slaughter of the Vī-karna is followed in the poem by the account of the battle with (6) the Anu, who with their leader Kavasha Ailusha and the Druhyu were drowned and slain by Indra's thunderbolts, and the victorious god also dispossessed them of their seven castles, the seven days of the week of the thirteen and seventeen-months year, which he gave to the Tritsu. Their leader Kavasha Ailusha appears again in the Rigveda as the reputed author of two hymns, Rig. x. 32, 33, and he there calls himself (x. 33, 4) the follower of Kuru-shravana, the glory of the Kurus, the grandson of Trasadasyu, the king who makes the Dasyu, the indigenous people of India, to tremble, who is said in Rig. vii. 19, 3 to be the son of the daughter of Puru-kutsa, Kutsa the Puru, who was, as we have seen in p. 255, the Finnic moon-god Ku.

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[1] Rig. vii. 18, 6.

[2] Eggeling, *Shat. Brāh.*, i. 6, 2, 5, 6, i. 6, 4, 9, i. 2, 22—4, Sacred Books of the East, vol. xii. pp. 162, note 3, 178, 42, 43.

[3] Ibid., iv. 2, 5, 20—22, ibid., vol. xxvi. pp. 314, 315, note 5, 316.

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[1] Eggeling, *Shat. Brāh.*, xiii. 5, 4, 7, Sacred Books of the East, vol. xliv. p. 397.

[2] Ibid., iv. 2, 5, 14, iv. 5, 3, 1—11, ibid., vol. xxvi. pp. 312, 313, note 2, 397, note 1, 398—401, note 3, vol. xli. preface, pp. xvii., xviii., xx.

As allies of these Anu and Druhyu who were subdued by Indra, the (7) Pūru, who like them descended from Sharmishtha, the banyan fig-tree-mother, the first wife of Yayāti, son of Nahusha, are also mentioned as the speakers in a foreign tongue (*mridrha vāc*), that of the Bhārata, who did not speak Sanskrit[1], and to them are added the (8) Aja, (9) Shigru, and (10) Yakshu, who after the battle brought a tribute of horses' heads. The Aja are sons of the goat, and the Shigru I cannot identify, but the Yakshu were, as I have shown above, united with the Turvasu, and they are therefore the Yādava their twin tribe, who are always mentioned with them and must certainly appear in all lists of the united brethren in which the Turvasu, Anu, Druhyu and Pūru are enumerated as belonging to the ten allied tribes of the Bhārata. The name Yakshu only occurs in this hymn, and it means the hastening (*Yaksh*), rushing people, and also apparently the men of the stars Yaksha-drish, an epithet of the Maruts in Rig. vii. 56. It is translated by Grassmann in his Vedic Wörterbuch as "shining like shooting stars;" also in Rig. i. 190, 4, the horse of Brihaspati, the Pole Star god, is called Yaksha-bhrit, star-bearing. Kuvera, the god of the South, is called the King of the Yakshas, and he is said in the Mahābhārata to be the son of Pulastya, a star in the Great Bear[1]. The Pali Yakkho is the same word as the Sanskrit Yaksha, and Vessavana, the Pali name of Kuvera, is said to be the lord of the Yakkhos, and among the Yakkhos is the moon, which is called Yakkha in the Jātaka story Jayaddisa Jātaka, 513[2], so that it is clear that the Yakkhos or Yakshas mean the moon and stars of night. The palace of this god, called Vīshravana, the god of the double (*vi*) glory, is described as the abode not only of the Yakshas, his special attendants, but also of the Rakshasas, the sons of the tree (*rukh*), and the Gandharvas, who are certainly, as we have seen (pp. vi., vii.), the seven stars of the Great Bear, the bow and arrow of Krishānu, the seven guardians of Soma, united in the Gandharva Vishvā-vasu, the creator of living beings, who is said to have laid the triangle of Palāsha twigs indicating the three seasons of the year round the central fire on the national altar[3]. And he in Rig. x. 139, 4, is said to watch the circuits of the sun. It is also the residence of the three-eyed god Shiva, who was the shepherd-star Sib-zi-ana Arcturus, p. 228, and while in the other palaces of the gods of space described in the Mahābhārata that of Indra ruling the East, Yama the West, Varuna the North, and the Pole Star god, Gandharvas are mentioned as dwelling, it is only that of Kuvera and the Pole Star which are the abode of Rakshasas and Yakshas. Also in the picture of heaven given at the close of the Mahābhārata the Pāndavas and their contemporary rulers which have become stars are said to walk with Gandharvas and Yakshas[1], that is with the northern and southern stars. Thus Kuvera's palace peopled with the Rakshasa sons of the tree, the departed spirits of the dead, the Gandharva the north and the Yaksha the south stars, and the three-eyed ruling god Shiva, the star Arcturus, is a picture of the southern home of life, the island of the blest in the centre of which the mother-tree grows, and which is peopled with the souls of those who have died on earth and their ruling gods the stars and moon. In this Indian reproduction of the Celtic Caer Sidi or Revolving Tower of life the ground story is Kuvera's palace built on the southern island whence earthly life was born. It is built like the similar palace of the Volsungs, or men of the wood, in the story of Sigurd, and like the palace of Gushtasp in the Shahnāmah round the central mother-tree growing from the ocean mud, and it is surrounded in the Indian description of the dwelling-places of the Lokapāla gods with the aerial palace of Indra, the god of the East, and Yama the god of the West, while above it as its roof are the northern stars, and it is above these last that the mother-tree of the heaven vault of Varuna, the home of the northern Rakshasa sons of the tree who dwelt in its branches rears its summit till it reaches the highest heaven, the home of Pole Star god. It was to this southern heaven, the land of Kuvera, lord of the Yakshas and of Shiva, that the Pāndavas went before the birth of Parikshit, the sun-god, to get the wealth buried by Maroti, the tree (*marom*) ape-god, the parent-god of the Rakshasa sons of the tree[2]. It is the authors of star lore learnt by the early star gazers of the South who framed this historical picture for the instruction of their descendants, who were the original Yakshas or Yadus, the people who first in India and afterwards in Chaldea observed the stars of the south with Canopus as their central chief, and framed the year measured by the Pleiades led round the sky during the year beginning in November by Canopus, called in India Agastya; and it was these people who continued their stellar studies in Chaldea, studded the country with Ziggurats or tower observatories, whence they mapped the zodiacal paths of the sun ruled by the Great Bear through the stars and disseminated their astronomical teaching through Egypt, Greece, and all parts of the world in which their descendants settled in the course of the gradual evolution of trade and changing forms of government and time reckoning which have been traced in the previous pages of this book. It is these Yakshus of Indian historical mythology who survive in the ritual of the worship of the Greek barley-god Dionysos, the god whose car is drawn by the Indian star-leopards, and in whose festival at Eleusis near Athens, held on the 20th Boedromion (September—October), the culminating ceremony is the birth of the young corn-god of the new year, the god Iacchus, whose name reproduces that of the Indian Yakshu, and who was then brought from Athens to Eleusis his birthplace[1].

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[1] Rig. vii. 18, 13.

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[1] Mahābhārata Ābi (*Sambhava*) Parva, lxv. p. 185; Sachau, Alberuni's *India*, vol. i. chap. xlv. p. 390; Mahābhārata Sabha (*Lokapāla Sabhakkhyana*) Parva, x. pp. 30—33, describing the Palace of Kuvera, the god of the South.

[2] Francis, *The Jātaka*, vol. v. book xvi. 513, p. 18.

[3] Eggeling, *Shat. Brāh.*, iii. 3, 3, 11, Sacred Books of the East, vol. xxvi. p. 72.

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[1] Mahābhārata Swarga-rohanika Parva, iv. 22, p. 12.

[2] Mahābhārata Ashva-medha (*Anugita*) Parva, lxv. pp. 168—170.

This analysis shows that the ten tribes of the Bhārata, whose astronomers were the Yakshu, were the votaries of the older stellar lunar religions which preceded the worship of the sun as the horse and chariot-god. They were descendants of the five sons of Yayāti, son of Nahusha, the snake-god of the Nāga worshippers of the Great Bear plough (*Nagur*), the Anu, Druhyu and Pūru, sons of Sharmishtha, the banyan fig-tree-mother whose god was Kutsa, the moon (*ku*) god, and the Turvasu or Bhojas, the Yādavas or Yakshus, sons of Devayāna, the goddess-mother of the year beginning at the winter solstice with the Devayāna season. With these five tribes were joined the Matsya, the fish-born sons of the fish parent of life, the god Ia-khan or Ia, the fish of Chaldean history, the dolphin and porpoise-mother-fish of the mythology of the Mediteranean races and of the dwellers on the coasts of the Indian Ocean in South-western Asia and India, the first-born of the sons of the goddess Bau, the mother of life in the Southern Ocean void, where the fish was born before the earth was raised from the ocean. This primitive fish had in the historical genealogy of the Matsya become the eel parent of the sons of the rivers who dwelt in the land of the Virāta, that of the phallic god Viru, and the remaining members of the confederacy were the Bhrigu, the first worshippers of the household-fire, who were also phallic worshippers; the Vī-karna or horned worshippers of the horned lunar crescent and of the Nāga trident, called in the Zendavesta Keresa-vazda of the horned club, the distinctive sceptre of the shepherd-god Shiva; the Aja, sons of the Pole Star goat, and the Shigru. These lunar and phallic races who offered human and animal sacrifices and included witchcraft in their ritual had all become united in the fifteen and seventeen-months year as worshippers of the Bhārata black antelope-god Krishna, the descendant of the deer-sun-god of Orion's year, which had become in the Euphratean countries Dara the antelope, the metamorphosis of Ia-khan the fish-god, and who as the national antelope-god of the Kushika sons of the bow (*kaus*) became the Indian god of the Nāga Kushikas, whose parent plant was the Kusha-grass on which the antelope-god fed.

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[1] Harrison, *Prolegomena for the Study of Greek Religion*, chap. x. p. 543.

The invading conquerors of these Bhārata worshippers of the stars, moon and setting sun of night were the worshippers of the sun-god of day and the god of the perpetual sacrificial fire burning on the altar, with whom were united the earlier Kaurāvyas of the eleven-months year and the Shiva, whose god was the sun-god of Orion's year of the weaving artisans, and not the horned god Karna, the god of the votaries of the lunar crescent. This war, in which the Bhārata are represented in the Rigveda as the attacking party, was one waged by the mercantile rulers of the country who held possession of the rivers and the coasts, and who were allied with the artisans and the indigenous corn-growing farmers the Srinjaya Panchālas, or men of the sickle, and the shepherd pastoral races, against the rude northern nomads of Central Asia, supported in India by the Kaurāvya descendants of the Ugro Finns and the pastoral cattle-herding races who worshipped the mother-cow.

The most graphic account of what was traditionally the decisive battle of the war is that given in the war-song of the Vashishtha fire and sun-worshippers, Rig. vii. 18, a poem which re-echoes the battle-pæans telling the victorious sun-worshippers how their ancestors completely overthrew and subdued the earlier rulers of the land. It with the other two Vashishtha war-poems, Rig. vii. 33 and 83, and the Vishvāmitra hymn, Rig. iii. 33, sums up in the history of one attacking Bhārata expedition ending in one battle in which Sudās defeated and conquered their ten kings, the story of what was doubtless a contest prolonged for many years. The Bhārata kings, the paramount rulers of India, led the army they had collected to expel the Sanskrit-speaking intruders and their Indian allies from their land of Kuru-kshetra on the Sarasvati, whence they, if they succeeded in establishing themselves in this strategic point of vantage, could command the navigation of the Yamuna or Jumna, menace the Sutlej and all the other rivers of the Punjab, and paralyse the trade both of the Jumna and Ganges by seizing Kausambi at the junction of the two rivers which became, after the victory of Sudās, the capital of the Sākya kings[1]. The importance attached to the Jumna by both parties is proved in Stanza 19 of Rig. vii. 18, where Indra is said to have been helped by the Yamuna and Tritsu.

It was to oust the invaders from the land between the Sarasvatī and Drishadvatī, whence they commanded the very important strategic post of Indraprastha or Delhi on the Jumna, a chief stronghold of the Bhāratas, that the latter attacked the Tritsu from the north-west and collected their forces in the country assigned by Arian to the Khati or Hittites[1], between the Purushni or Ravi and Chinab. The Tritsu and their allies were assembled south of the Bias or Vīpash, and the Sutlej or Shatadru, and it is of these two rivers that Vishvā-mitra in Rig. iii. 33 begs an easy passage for the Bhārata forces. But the Tritsu would not await the attack of their antagonists, and determined to be themselves the attacking party. Hence they marched through the country of their allies the Tri-gartas or Shivas lying between the Bias and Sutlej, the modern districts of Julundhar and Hoshiarpur, and found the Bhārata encamped on the north bank of the Purushni or Ravi. They were surprised and confused at the appearance of these enemies, and rashly determined to cross the river and destroy them. But in their hurry they failed to find a practicable ford, and rushed, as the bard tells us, like fools and heedless cattle, into the rapidly flowing river, but the lord of the earth, Prithivi, seized them in his might, and herds and herdsmen were destroyed by Sudās[2]. Here the narrative ceases to be the dramatic tale of an eye-witness and becomes the historical story of the conquest of the Bhāratas by Indra, the god introducing another epoch and a new method of reckoning time. Hence the seven cities of the Anu which Indra destroyed were the seven-days week of the seventeen and thirteen-months year, which was to be replaced by the ten-days week of the new year, just as the twenty-one Vi-karna champions slain by Sudās are the twenty-one days of the month of the seventeen-months year, and the Bhārata leader of the Turvasu is called the Puro-dāsha, or sacrificial cake.

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[1] Cunningham, *Ancient Geography of India*, pp. 391 ff.

But in order to understand more clearly the history of this momentous war we must look to another account of the introduction of the new age of sun-worship given in the Mahābhārata, where the Vedic Sudās, the year-god descended from the Sarasvati and Vadhri-ashva the sexless sun-god of the fifteen-months year, is called Samvarana. This name means the Place of Sacrifice, the ground consecrated as the site of the national altar of the year, said in the Brāhmanas to represent the whole earth[1]. Samvarana is mentioned once in the Rigveda v. 33, 10, where he is called "the Rishi or antelope-god who gathers wealth by his might in the stalls of the cows of light," that is to say, he was the antelope-sun-god. This will appear still more clearly when we examine his genealogy, the traditional history of his reign and his marriage to Tapati. In the Mahābhārata he appears as the ruler who was summoned by Vashishtha to reign as the supreme king of the Bhāratas and as the father of Kuru, after whom the holy land enclosed by the Sarasvati and Drishadvati was called Kuru-kshetra, the field of the Kurus. But to understand the meaning of this history we must look to the ancestry and the details of the story of Samvarana.

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[1] Cunningham, *Ancient Geography of India*, pp. 215 ff.

[2] Rig. vii. 18, 8—10.

He is directly descended from Bhārata, son of Dushmanta and Sakuntalā, who was, as we have seen p. 332, born as the sun-god produced by the three-years cycle-year, that is as the god of the eleven-months year. Hence his reign according to the genealogist was a time of confusion. He begat nine sons, the nine days of the week of the cycle-year, but slew them and then remained childless till by the help of Bharadvāja, the sun-lark, the father of the Kaurāvya Drona, the holy Soma tree-trunk, he became the father of Bhumanyu, the son of the soil (*bhum*), who ruled in the epoch of the eleven-months year the united races of the Kurus and the previous dwellers in the land. Bhumanyu's son Su-hotra, the pourer of *Su*, a name equivalent to that of Su-dās, the giver of Su or Soma, is described as a great king, and his son was Aja-midha, the warring (*midha*) goat (*aja*), who is said in Rig. i. 67, 5 to sustain the earth; and this goat creator (*aja*) is also said in Rig. x. 82, 5, 6, to have taken the germ of life from the water where all the gods were born, where he dwelt alone, the navel of undeveloped life in which all future worlds lie hid. In other words, this creating father-goat is the unseen germ of life, the creating spirit of the Chinese Tāo or path of the gods dwelling in the Pole Star surrounded by the mists of the mother-waters. This Pole Star creating god married Dhumini, the daughter of smoke (*Dhumo*), the sacrificial flame on the southern altar of burnt-offering which disseminated life-giving heat through the world. From her was born Riksha, called in Rig. i. 24—10 the constellation of the Great Bear, who, as we have seen, begot as the Thigh of the ape-god united with the Pole Star goat the sexless sun-god of the year of fifteen-months, the god of the sons of the date-palm-tree. This was the god Samvarana, who was in his first avatar the sexless sun-god of the fifteen-months year. He then according to the genealogists was attacked by the Panchālas with ten Akshauinis of troops, that is to say, he was overcome by the Pāndavas and their Panchāla allies of the age of the seventeen and eighteen-months year and driven to the banks of the Sindhu or Indus. There he remained in exile for a thousand years, during the rule of the mercantile Bhārata kings, till he was brought forth by Vashishtha, who set him on the throne as the sun-god of a new era[1].

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[1] Eggeling, *Shat. Brāh.*, iii. 7, 2, 1, Sacred Books of the East, vol. xxvi. p. 175.

His return to power as the conquering sun-god who was to unite the new sun-worshippers with the Bhārata is told in the story of his marriage to Tapati, the heating (*tap*) mother. She was the daughter of Vivasvan, the god of the two twilights called Surya the sun, and the younger sister of Savitri the sun-maiden. She was the mother-goddess of the South, the home of the southern sun of winter, whence it brings heat to the earth. Samvarana, who as the rising sun of the coming era awaited his hour of enthronement in the forests of the South, died for love of this goddess, and was insensible for twelve days, the twelve days' death of the year-god of Orion's year, till he was recalled to life by Vashishtha, as the Ribhus, the maker of the seasons of Orion's year, were awoke by the dog sent by the Pole Star goat after sleeping twelve days in the house of Agoya the Pole Star[1]. Vashishtha united the reborn sun-god to Tapati, the sun-goddess of the winter solstice, and this made him a year-sun-god, who reproduced the year of Orion in which the sun-god slept for the last twelve days of his year[2], and who was as the God of the Place of Sacrifice of the new year to reproduce a new altar, the brick altar of the year of the newly-born sun-bird.

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[1] Mahābhārata Ādi (*Sambhava*) Parva, xciv. pp. 279—281.

F. *The twelve-months year of the Sanskrit-speaking sun-worshippers.*

The year of this sun-god of the new ritual and the new altar was, like that of Orion, one of twelve months and three hundred and sixty days, but it was not like Orion's year divided into twenty-nine-day but into thirty-day months, and it was not measured by seventy-two five-day weeks but by thirty-six weeks of ten days, the decades of the Egyptians and Athenians. These were the weeks of the two creating hands exhibiting the completeness of the power of the new independent sun-god and his superiority to the original god of the one creating hand, Daksha. This new week was the Añjalika weapon of the joined hands with their palms placed together, with which Arjuna slew the year-god Karna after he had overturned his car with the iron arrow, the thunderbolt of this year which destroyed all the old year-gods[3]. The year thus measured was one easily manipulated by the priests, who had learnt its exact length and could always add an intercalary month of thirty days every sixth year to maintain the average length of 365 days for the year, and the error still left uncorrected by this process was repaired in a system of cycles like the cycle of sixty years decreed by Krishna as the duration of the reign of the revived sun-god Parikshit, the 1,460 years of the Egyptian Sothaic cycle of Isis, Sothis or Sirius[1], and the fifty-two years lunar-cycle of Mexico, in which the intercalary days necessary to make the calendar exactly correct were added. We shall see in the sequel that in the instructions for building the year-altar the Hindu priests, according to the Brāhmanas, added thirty-five or thirty-six intercalary days every sixth year, ten of which form a sixty-years cycle. It was a year in which constant astronomical observations were unnecessary, and was therefore well suited to the unastronomical warriors of the North.

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[1] Rig. i. 161, 13.

[2] Mahābhārata Ādi (*Chaitra-ratha*) Parva, clxxiii.—clxxv. pp. 492—500.

[3] Ibid., Karna Parva, xc. 80—84, xc. 39—49, pp. 359, 365, 366.

The year ruled by the sun-god of this year begun, as we have seen in discussing the fifty days reckoned for his resurrection interval, in April—May and May—June, was that succeeding the year initiated by the entrance of the sun into Gemini at the vernal equinox, and the new period apparently began when the sun entered Taurus at that time; and it is from this time, about 4500 B.C., that modern zodiacal reckonings have been held to date. Dr. Sayce has shown that the first sign of the earliest known zodiacal Akkadian year of twelve thirty-day months was the directing bull, otherwise called Te, the foundation, or Alap-ur, the bull (*alap*) of the foundation (*ur*), and it was in this sign that the sun began the year at the vernal equinox[2]. The Zodiac in which the sun's path is thus measured marks its movements in a sunwise and not in a retrograde direction, as in the Chinese and Egyptian zodiacs, so that we find in the history of the Akkadian astronomical year very good grounds for believing that it was when the sun entered Taurus at the vernal equinox that the solar worship established in India by the Sanskrit-speaking conquerors was first made the national religion by building the altar of the sun-bird, who then first started on his year's flight round the heavens. And this beginning of the solar year, when the sun was in Taurus, was also preserved in Roman astronomical tradition, for Virgil, Georg. i. 217, 218, speaks of the white bull which opens the year with its gilded horns:—

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[1] Mahābhārata Saptika Parva, xvi. 17, p. 53; Adams, *The Book of the Master Festivals of the Sun and Moon*, p. 31.

[2] Sayce, *Hibbert Lectures for* 1887, lect. vi. Cosmogonies and Astro Theology, p. 297; R. Brown, jun., F.S.A., *Names of the Signs of the Zodiac*, Proceedings of the Society of Biblical Archæology, March, 1891, ii. Sign Ti-ti, p. 5.

> "Candidus auratis aperit cum cornibus annum
> Taurus."

This change in the year reckoning accompanying the victory of the sun-worshippers of the rising sun of day and the total discomfiture of the votaries of the moon-god and those who began their year with the setting sun and stars seems to furnish an explanation of the Bible story of the disruption of society following the fall of the Tower of Babel[1]. The story of the Gate (*bab*) of God (*el*) is a metaphorical record of those successive measurements of annual time which were ruled by the stars Gemini, which were, as we have seen p. 326, the Greek Dokana, the guardians of the gate of the divine garden, the field of heaven circuited by the sun in its annual journeys through the zodiacal stars which bounded it as the region ruled by the boundary (*laksh*) star Lakshman Arcturus, the Vedic and Zend star-god Aryaman. We have seen that in the reckonings of the zodiacal year from the epoch of the year of fifteen months annual time was measured by the entry of the sun into Gemini, a mode of reckoning beginning when the sun entered Gemini at the winter solstice from about 12,500 to 10,700 B.C. There was also long before this a persistent deification of the Ashvin twin stars, for in the Hindu alligator constellation of Shimshu-mara, of which the fourteen stars surrounded the Pole and drove the other stars round the heavens, the twin stars Gemini were its hands and the divine physicians.

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[1] Genesis xi. 1—9.

It was the new deification of the sun-god as a god independent of the Pole Star governing the revolving tower of the Garden of God which overthrew the star-symbol of the ruling power used in the imaginative pictures of the earliest astronomical theorists, overturned the trading governments of their merchant-kings, uniting all maritime nations in a confederacy of allied states, and substituted for the age of national brotherhood and friendly trade rivalry one of international suspicion and jealousy, in which every state feared its neighbours as possible robbers who were scheming to appropriate their lands. Hence every national tribe used only its own language, and the knowledge of the common language of commercial intercourse disappeared from the earth. This revolution which introduced the worship of the flying bull of heaven apparently dates from the time when the sun entered Taurus at the vernal equinox. It was then that the Kerubi or flying bulls of Assyria, the stars of Taurus, the Hebrew Cherubim, replaced the twin stars Gemini, the giants Gog and Magog, as guardians of the Gate of God and as warders of the doors of the temples.

It was as a consequence of this revolution and the disruption of society it caused that it was followed by the expulsion of Adam the red man, who had been beguiled by the serpent, ruler of the Garden of Eden or the plain country which had once been the garden-land of the three rivers of Northern India, the Indus, Jumna, and Ganges, and had been since transferred to the Sumerian land of Shinar, the Euphratean countries, with the trade of the Turvasu-Yadu, the first dwellers in the island Turos of the Persian Gulf, now Bahrein. He was now by the northern conquerors and destroyers sent forth from his peaceful settlements of the trading age to till the waste earth, which was thenceforth to be disturbed by the wars of conquest and spoliation waged by the united sun-worshippers against the money-making progeny of the Nāga-snake. After his departure from the land of the mother-tree, the tree of life, whose two stars were the pillar-guardians of the national temple gates looking to the south, like those of the Garden of God of the Zendavesta (p. 327), the Mahommedan mosques and the Templa of the Roman augurs, the entrance to his former home was transferred to the East, whence the Buddhist temples are entered, and its gates were guarded by the two cherubims or flying bulls of the new era[1]. In this story the triumph of the sons of the sun-god and the enmity between the old and new beliefs is told in the sentence of punishment passed on the serpent.

G. *History as told in the Ritual of the building of the brick altar of the Sun-bird of the twelve-months year.*

It was the founders of the new form of the worship of the sun-god as the bird who rose from the East to introduce Orion's year of twelve thirty-day months who built in India the new brick Āhavanīya altar of libations as the culminating embodiment of the theology of the Brāhmanas. It was devoted to the celebration of a ritual in which the parts of living victims hitherto consumed on the northern Uttara-vedi altar thatched with the branches of the plaksha-tree (*Ficus infectoria*) were no longer to be offered on their national altar. And on it the sacrifices were to be restricted to libations of milk, sour milk, barley, running water and the sap of the Soma plant poured on the altar and consumed by the worshippers as sacramental food which incorporated into their frames the spirit of the living God.

This altar was not a brand new creation of a revolutionary sect whose object was to entirely obliterate the old faiths, but of religious reformers who sought to retain the recollection of and reverence for the ancient creeds while they substituted for their errors improvements learnt from increased knowledge and experience. The object they sought to obtain was the union as one nation of the new comers with the ancient population of the farming sons of the mother-tree and of the cow-goddess Rohinī, the star Aldebarān in Taurus, whose offerings were the first-fruits of their crops and libations of milk; and this intention is manifest in every stage of the ritual of the building ceremonies which also commemorate the successive changes in the year reckoning beginning with the primitive solstitial year of the sun-hen, which started on its yearly course round the heavens at sunset in the winter solstice, and thus include in their record symbolic reminiscences of the annual sacrifices of former theologies. The first stage in this ritualistic history is that of the consecration of the foundation of the altar. The land on which it was to be built was ploughed with the sacred plough made of the Udumbara wild fig-tree (*Ficus glomerata*). To this the oxen were yoked with traces of the Munja sugar-grass (*Saccharum Munja*), of which the Brahmans' year-girdles of three strands, symbolising the three seasons of the year, were made. In yoking the oxen at the north-west corner of the plot to be consecrated, a Gāyatri, or eight-syllabled, and a Trishtubh, or eleven-syllabled verse were recited, so that they were dedicated to the gods of the years of eleven and eight-day weeks and eleven and fifteen months. The Trishtubh verse was the stanzas three and four of Rig. x. 101, calling for the yoking of the plough, the casting of the seed into the ready womb of the earth furrowed by it, for a plentiful yield of the crop sown which when ripe will be cut by the sickle[1]. And this shows that the altar to be built on the plot consecrated by the sacred fig-tree plough was that of the corn-growing races who were the first ploughers of the barley land with the wolf-plough brought to India by the Ashvins[2], who, as we have seen, drove the three-wheeled car of the three-years cycle-year.

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[1] Gen. iii. 22—24.

In the ploughing, as I have said in Chapter IV., pp. 328,

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[1] Eggeling, *Shat. Brāh.*, vii. 2, 2, 4, 5, Sacred Books of the East, vol. xli. pp. 326, 327.

[2] Rig. i. 117, 21.

329, the first furrow was ploughed from the south-west to the south-east, according to the diagram there drawn; the second from the south-west corner to the north-west, and then from north-west to north-east and north-east to south-east, forming a square like that of the Garden of God, representing the annual course of the sun-bird beginning the year at sunset in the south-west at the winter solstice and going round the four quarters of the heavens to return to the south-west at the next winter solstice. The south-west corner from which the sun starts is called in the Brāhmanas a Nirriti, or unorthodox quarter of the black rice husks[1], that is the quarter sacred in the primitive ritual of the rice-growers but made unorthodox when this ritual was superseded by that of the sun-bird rising in the East.

After finishing the year-square the cross lines are ploughed to form the eight-rayed star of the fifteen-months year enclosed in it. The first is the north and south line joining the middle of the south-west, south-east line to that of the north-west and north-east. This is the line of the Pole Star and of the year measured by the circuit round it of the stars led first by the Pleiades and Canopus and afterwards by the Pleiades and Orion, when the year was changed from the two-seasons year of the Pleiades to Orion's year of three seasons. After this a line was drawn from the south-west to the north-east indicating the flight of the sun-bird starting from the south-west to go round the square. Then the line from west to east, denoting the year measured by the equinoxes as well as by the solstices beginning with the cycle-year of three years opening at the autumnal equinox when the sun was in Aries, at the beginning of the age when the zodiacal path of the moon and sun was first traced by the authors of the Hindu Nakshatra or Nāgkshetra list of stars in the heavens' field (*kshetra*) of the snake (*nāg*) stars of the Nāga-Kushika race. The last line from north-west to south-east, called the sunwise furrow, was that of the white sun-horse of the healing fountains and wells succeeding the black horse of the eleven-months year, the white bull of the year of fifteen months and the eight-days week who began his year at sunset at the summer solstice. In doing this the plougher is directed to plough twelve furrows, that is four round the sides of the square and eight along each of the rays of the eight-rayed star formed by the cross furrows; and these furrows are said to be those of the twelve months of Agni's year, and are ordered to be ploughed silently, thus showing that the ritual was a relic of the early silent worship of Orion's year of those prior to the Vedic year of twelve months, when chants and recitals of sacred hymns form part of the service[1].

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[1] Eggeling, *Shat. Brāh.*, vii. 2, 1, 7, 8, Sacred Books of the East, vol. xli. p. 320.

The next process is the consecration of the altar site on which the sacred sign of the eight-rayed star in the sun square has been ploughed. First a bunch of Kusha-grass (*Poa cynosuroides*) was placed in the centre of the star, and five libations of Ghi or clarified butter were poured on it as offerings to the gods of the five seasons of the seventeen-months year, and then the priest consecrated the ground to the year-god by thirteen sentences indicating, as we are told, the thirteen months of the year. These as explained in the text set forth the meaning of the five layers of bricks of which the altar was to be built, and declare that it was built to the year-god of a year measured by half months, that is by the two lunar phases in each month and the rising sun bringing forth the cows of light, and that it was to be the national symbol of the union of the trading races who measured time by the seventeen lunar-solar and the thirteen-months lunar-year beginning with the setting sun with the worshippers of the rising sun of the East. It is said to be the altar of the year of the Ashvins, the stars Gemini, and of the dappled sun-horse of the star worshippers of Agni Vaishvānara, the household-fire, and the mother-mountain Iḍā, mother of the cows of light and of the creating god invoked at the New Year's sacrifice by the cry of Svā-ha Hail, the god Rudra, who was, as we have seen (p. 457), the god invoked in the eleventh verse of the Apri hymns of the eleven-months year[1].

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[1] Eggeling, *Shat. Brāh.*, vii. 2, 21, 2, 16, Sacred Books of the East, vol. xli, pp. 325—330.

These twelve jars of water, denoting the twelve months of the year which was to be henceforth the national year, were poured over the ploughed ground, and three additional jars over the whole site of the consecrated area, making fifteen jars poured over the whole area, indicating the twelve months and three seasons of Orion's year, the model of that now instituted. Then seeds of corn and healing herbs were sown over the consecrated area from a jar of Udumbara wild fig-tree wood (*Ficus glomerata*). While sowing this seed fifteen Gāyatri stanzas were recited of Rig. x. 97, the hymn of the healing, strength-yielding plants of which (v. 19) Soma is the chief; its reputed author was Bhishak Atharvana, that is the healer (*bhisaj*), the sun-priest, who called it Osadhi-stuti, the praise of medicine, so that it is a hymn of the Buddha sun-god in his first birth as the sun-physician, when he was called Osadhadāraka, Medicine-child. Twelve of these stanzas were recited during the sowing of the ploughed area and three during the sowing of that unploughed. This hymn of the sun-physician traces the healing virtues of the plants it calls the mothers of life (v. 2) to the Ashvattha or Pipal (*Ficus religiosa*), and the Parna or Palāsha (*Butea frondosa*), the two Soma trees (v. 5), and attributes their growth to Brihaspati (v. 19), the Pole Star god. The fifteen stanzas show that the seed when sown was dedicated to the god of the fifteen-months year. In the thirteenth of these stanzas Yakshman, the fever, is called to fly forth with the blue jay (*kiki*), which was the sacred bird in the age when Kiki the blue jay was king of Kashi, in whose palace the third of the thirteen Buddhist Theris, first called Padumavati the lotus born, was born as one of the seven sisters, the seven stars of the Great Bear, and called Uppalavanno, she of the colour of the blue lotus. It is this age of the blue jay which I have traced in the mythology of India, Thrace, Troy and Greece in pp. 285, 286, and have proved to belong to the period of the thirteen-months year, and it is assigned in Mexican religious history (p. 862) to the period when the twin gods, measurers of time, went back to their father the sun after turning the Oraibi into stone, the stone gnomon pillars, and sending them up to heaven as blue jays. After the sowing, fifteen jars full of water were poured out over the ground[1]. A lotus-leaf, the mother-plant of the sons of the rivers who measured time by the thirteen-months year, was then placed in the centre of the site of the Ahāvanīya altar, but before it was laid down sand was scattered over the site and the whole area measuring about forty feet each side. As this sand was scattered six verses of the hymn Rig. x. 170 were recited. This is a hymn said in the Brāhmanas to be addressed to Agni-Vaishvānara, the god of the household-fire, and in v. 3 of the hymn he is called Jātavedas, the god who knows the secrets of birth, that is the god of the year of ten lunar months of gestation, the three-years cycle-year. The sand scattered while this hymn was being sung is said to be thrown by all the seven metres, that is by the number of syllables contained in the stanzas written in each of them called the Gāyatri of twenty-four syllables, the Ushnih of twenty-eight, the Anushtubh of thirty-two, the Brihati of thirty-six, the Panchti of forty, the Trishtubh of forty-four, Jagati of forty-eight, or 252 syllables, but the calculation, as Professor Eggeling points out, is wrong, for the stanzas of the hymn only contain 244 syllables. But the meaning of the citation and invocation of the metres is clear, as each of them is specially devoted by the rules of the Hindu sacred Hymnology to some special form of time reckoning. Thus we have seen (pp. 124, 125) that the thirty-six syllables of the Brihati metre denoted the thirty-six five-day weeks of the half-year measured by the Pleiades, the Gāyatri metre with three lines of eight syllables denoted the twenty-four-day months of the fifteen-months year (p. 606), and the Trishtubh metre of eleven syllables was that dedicated to the eleven-months year (p. 456), the four lines of the stanza of forty-four syllables denoting the four seasons. Hence the scattering of sand meant a year of time measured by all the metres and symbolised its successive phrases shown in the changes of year reckoning. And this conclusion is confirmed by the statement that the sand denoted the seventy hundred and twenty days and nights of the year of 360 days; and to still further mark the measurement of time in designing the site for the altar, a clod of earth denoting the four seasons of the year was put at each end of the arms of the cross intersecting the middle of each side of the altar site[1].

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[1] Eggeling, *Shat. Brāh.*, vii. 2, 31—9, Sacred Books of the East, vol. xli. pp. 332, 335.

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[1] Eggeling, *Shat. Brāh.*, vii. 2, 4, 1—30, Sacred Books of the East, vol. xli. pp. 335—342.

The next ceremony is that of the Pravargya or offering of the large pot and the Upasads or season offerings[2]. The Pravargya ritual is somewhat complicated, but it may shortly be described as representing the birth of the twelve-months year of the altar-fire from the thirteen-months year and other year reckonings. The earth for the Pravargya pot was dug with an Udumbara wild fig-tree wood spade, and is made of five materials, the days of the five-days week: (1) potter's clay, (2) clay from ant-hills, (3) clay from earth torn up by the year-boar, (4) Ādari or Soma plant, and (5) goats' milk, all these being placed on a black antelope-skin. Three pots, two milking-bowls and two platters consecrated to Rohini the red cow, the star Aldebarān, were made and goats' milk poured on these seven vessels denoting the seven-days week, and they with the other vessels are placed on Kusha-grass, of which the tops are turned to the east before the Gārhapatya altar representing in its thirteen stones the thirteen-months year. When the materials are ready the great pot Mahāvirā is put on the fire surrounded with thirteen pieces of Vikankata (*Flacourtia sapida*) wood, denoting the thirteen months of the year, and a gold plate is placed over it. The milk it heats is that of the star-cow Rohinī, to whom two Rauhinia cakes are offered, and who is accompanied by her calf, the young sun-god. She is milked into the pot, goats' milk being poured in afterwards. Twelve verses are then recited to the gods of the twelve months of the year born from the pot, the two last being Brihaspati, the Pole Star god, and Yama, the twin parents night and day. Brahmanaspati and Sūnrita, the joyful goddess of the flower (*sūna*) of spring, are called to appear. On the fire three bundles of fire faggots are successively burnt. When throwing the first two bundles on the fire and while they are burning the unsexed Agnīdhra fire-priest stands up, and sits down to represent a woman bearing a child while he throws on the last bundle and while it is burning. The three faggots denote the three seasons of Orion's year ruled by the Pole Star goat, from the last of which the sun-god of the pot was born. The whole ceremony of the Pravargya is said to be the year closed with the thirteen libations offered to the thirteen gods of the year-months of Prajāpati's (Orion's) year, among whom Surya the sun-god is placed seventh in the central place, the navel or birth-month being the thirteenth. These are offered after those who had taken part in the sacrifice had drunk the heated milk[1]. The Pravargya sacrifice is followed by that to the Upasads or three seasons of Orion's year, both being offered on the same day. It is offered to the three seasons of Vishnu's arrow, called the thunderbolt, which slew the year-god at the end of his term, the shooter being Krishānu, the drawer (*karsh*) of the year-bow of the Great Bear[1], controlling the year slain by the arrow points, the two pointing stars of the constellation Su-hasta and Krishānu.

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[1] Eggeling, *Shat. Brāh.*, vii. 3, 1, 1—47, Sacred Books of the East, vol. xli. pp. 342—345, note 1—353, note 1—355.

[2] Ibid., vii. 3, 2, 1, ibid., vol. xli. pp. 355 ff.

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[1] Eggeling, *Shat. Brāh.*, xiv. 1, 1, 1, xiv. 3, 2, 1—31, Sacred Books of the East, vol. xliv. pp. 441—510.

The Pravargya and Upasads sacrifice cover in their ritual the whole history of Prajāpati's (Orion's) solar lunar year of three seasons and of the thirteen-months year, and shew that the founders of the new twelve-months year of the sun-bird meant it to be an evolution from their predecessors, and this is especially shown in the sacrifice of the Upasads offered in the latest Vedic ritual to the six seasons of the new year instead of to the three of Orion's year. After these ceremonies a red ox-skin was laid with its neck to the east before the Gārhapatya fire-altar and sprinkled with Ghi or clarified butter by stalks of Kusha-grass: this is a repetition of the red bull-skin laid to the west of the household-fire in the bridegroom's house, and on which he and his bride sit when they enter it[2]. Verses are then recited to Agni, one of which prays that the year-god may be led by Vatsa the sun-calf born of Rohinī the red cow[3]. At sunset a white horse is led to the altar from the north and taken round it sunwise, going first to the east[4], the priests and attendants carrying the bricks for the altar marching behind it.

In laying down the first layer of bricks a lotus leaf is first placed next the Kusha-grass in the centre of the altar site on which the eight-rayed star has been drawn by the plough furrows, and on it was placed a gold plate studded with twenty-one knots, the days of the months of the seventeen-months year. On this plate was laid the gold image of a man lying on his back with his head to the east, who was called in the words of Rig. x. 121, 1 Hiranyagarbha, the son of the golden womb, the first living soul born as the lord of being and who ruled the seventeen-months year. When formulas had been recited to drive away the snakes Agni was called on in the first five verses of Rig. iv. 9 to expel the wicked fiends. Two offering-spoons were placed beside the man, one of Kārshmarya (*Gmelina arborea*) wood, furnishing the three twigs placed round the fire on the altar in the form of a woman when used for the fire of the Soma sacrifice of the animal sacrificing sons of the Khadira-tree (*Acacia catechu*) [1], which replaced the earlier Palāsha-tree (*Butea frondosa*) from which the first fire-encircling triangle was made on the altar then used for libations to the seasons. The other spoon was made of Udumbara wild fig-tree wood [2]. Then a Svayamātrinna, or self-perforated brick with a hole in it, was placed on the man, and three of these, one over the other, were placed in the centre of the first, third and fifth altar-layers so as to leave an open passage through it from the bottom to the top. This aperture in the altar which was once the mother-mountain is called in the Zendavesta the golden tube of the life-mountain Saokanta, through which the water, generated in the creating lotus growing beneath it, goes up to its top, whence it descends on the earth in rain, mist and dew [3].

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[1] Eggeling, *Shat. Brāh.*, iii. 4, 4, 15—17, Sacred Books of the East, vol. xxvi. p. 108.

[2] Oldenberg, *Grihya Sūtra Grihya Sūtra of Hiranya keshen*, i. 7, 22, 8, 9, Sacred Books of the East, vol. xxx. pp. 193, 194.

[3] Rig. viii. 11, 7.

[4] Eggeling, *Shat. Brāh.*, 3, 2, 1—19, Sacred Books of the East, vol. xli. pp. 355—362.

The self-pierced brick is called Dūrva, that born of the distant (*dūr*), and of Dhruva the Pole Star, and on it was laid a plant of Dūrva or Dub grass (*panicum dactylon*), the creeping grass growing near the banks of rivers and watercourses, which is always green during the hottest summer.

Next to this central brick on its east side a brick called the Dvi-yajus or double-worship was placed, and then five bricks, two Rehta-sik or seed-shedding bricks, a Vishvajyotis or starlight scintillating, and two Ritavya or seasonal bricks, denoting the spring season, were laid in the eastern direction to represent the generating Agni, and the line ended in the most important brick of all, the eighth brick from the central Pole Star brick. This is the Ashādhā brick sacred to the month of that name (June—July), which begins the year opening with the rains of the summer solstice. This brick, symbolising "Speech," is that of the beak of the altar-bird of the year in which chanted hymns succeeded the earlier silent worship of the age of Prajāpati (Orion)[1]. South of this Ashādhā brick of the beak of the year-bird rising in the north-east at the summer solstice, and in the east at the vernal equinox, the live tortoise of Kashyapa, the Kushika father-god, was buried with its head to the west and anointed with curds, honey and ghi. It was placed between two rows, one above and one below it, of Avakā (*Blyxa octandria*) plants growing like the lotus on marshy land.

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[1] Eggeling, *Shat. Brāh.*, iii. 4, 1, 16, Sacred Books of the East, vol. xxvi. p. 89.

[2] Ibid., viii. 4, 1, 1—45, ibid., vol. xli. pp. 362—376.

[3] Ibid., vii. 4, 2, 1—9, viii. 1, 1, 1, ibid., vol. xli. pp. 377—379, xliii. pp. 1, note 1, 2; Darmesteter, *Zendavesta Khorsed Nyayis*, Sacred Books of the East, vol. xxiii. pp. 352, note 3; Hewitt, *Ruling Races of Prehistoric Times*, vol. i. essay iii. p. 144.

To the north of the centrally perforated brick and a cubit from it, the length of two Rehtasik seed-shedding bricks, there was placed a mortar and pestle made of Udumbara wood, used for pounding and extracting the life-giving sap of the holy Soma and called the Shishna or phallus. It was an emblem of the generating Vishnu, the bisexual year-god who as an embryo was a span long, the generator of ever-increasing time starting from its fundamental unit, the week of five days, the span of the five-fingered hand. As the mortar was being fixed the priest recited Rig. i. 22, 19: "See ye the deeds of Vishnu shown in his works;" and he consecrated it with the Suda-dohas or right-milking (*dohas*) verse, Rig. viii. 69 (58), 3, invoking the dappled milking-stars, generators of Soma, presiding over his birth, as they did over that of the Buddha when the eight divine cow-stars, the seven stars of the Great Bear and the Pole Star, yielded the milk in which the creating rice was boiled by Su-jātā and the rain-god Sakko, which fed the developing sun-god during the pentecostal fifty-days period of his transformation from the star-god of the Banyan fig-tree to that of the independent sun-god, who had been released from his bondage to the Great Bear, and pursued his self-directed sunwise course through heaven. On the top of this mortar effigy of the generating revolutions of the Pole Star god was placed the fire-pan, the making of which I have described in Chapter VII., Section B, and it, which supplied the heat which begot life in the sons of the rivers and the cow, was filled with sand and milk, said to represent the seed conceiving in the engendering fire-mother's womb[1].

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[1] Eggeling, *Shat. Brāh.*, vii. 4, 2, 10—4, Sacred Books of the East, vol. xli. See also the plan of the first layer of bricks, Eggeling, *Shat. Brāh.*, vol. xliii, pp. 17, 379—389.

Five victims were slain at this consecration ceremony: (1) a man who was only slain in effigy or in substitute, probably an ape, (2) a horse, (3) a ram, (4) a bull, (5) a he-goat, and their heads were put in the fire-pan, the human head being placed in the centre on the sanded milk as that of the Pole Star ape-god, those of the horse and ram on the left (north) side, and the bull and he-goat on the right (south) side, after putting chips of gold in their nostrils, eyes and ears.

The next stage in the building of the altar was that of the laying down fifteen Apasiyāh or water-bricks, reminiscences of the mother-sea round the mother-mountain, and five Chandasyāh or metre-bricks to the Gāyatri, Trishtubh, Jagati, Anushtubh and Panchti metres, representing, as we are told, the five seasons of the seventeen-months year, the Gāyatri the spring, Trishtubh the summer, Jagati the rainy season, Anushtubh the autumn, and Panchti the winter. The fifteen Apasiyāh bricks are laid in fives to the east, north, and west of the fire-pan, and the five Chandasyāh south to it. As they are being laid a hymn in sixteen stanzas, representing two weeks of the fifteen-months solar year, is recited, declaring that they were placed by the five metres in the home of the waters whence life was born[2].

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[1] Eggeling, *Shat. Brāh.*, vii. 5, 1, 1—40, vii. 1, 1, 40—44, Sacred Books of the East, vol. xli. pp. 389—400, 360, 311.

[2] Ibid., vii. 5, 2, 1—62, vii. 4, 1, 3—7, ibid., vol. xli. pp. 401—427, 91.

Thus we see that the history of the solar year and its successive historical phases, including the age of human sacrifices, is wrapped up in the rules for laying the spring layer, the first of the five layers of bricks forming the altar. I shall not state the details of the other layers with the same minuteness that I have those of the first, but a reference to and examination of the rules given in the Shatapatha Brāhmana will show that each layer illustrates a separate section of the successive sequence of year measurements described in the previous chapters of this book.

The whole altar represents in the symbol of a year the consummation of the nation's predestined union as an amalgamation of all the different races domiciled in India, each of whom had incorporated into the history of the national growth the tenets of the dominant creed and the social organisation of the land, parts of their own recorded historical stories, ritual, laws and customs. The first layer was that of the spring, the second of the summer, the third of the rainy season, the fourth the autumn, and the fifth the winter, so that the year in its arrangement of the seasons reproduces the seventeen-months year of the five Pāndavas (p. 743). The second layer of summer above that of the spring growth from the generating waters is dedicated to the Ashvins, whom we have traced from their first birth as twin gods of measured time ruling the night and day to their deification in stellar mythology as the twin stars Gemini, guarding the gate of the year-garden of God, who became the drivers of the three-wheeled sun-chariot of the cycle-year and the stars of the constellation in which the sun successively began the year from about 12,550 to 10,700 B.C., when the sun was in Gemini at the winter solstice, till about the year 4500 B.C., when it entered Taurus at the vernal equinox. This year was begun by laying down five Ashvini bricks to the five seasons of the year, and the ritual of this ceremony closes with an invocation in fifteen stanzas to the gods of the fifteen-months year beginning with the he-goat and ending with the four-year-old bull, which was named in the eleventh stanza as the eighteen-months old calf, that is the young sun-calf of the eighteen-months year[1].

The third layer of the rainy season is by the first eleven bricks laid down dedicated to the eleven-months year preceding that of fifteen months, and is said to represent the atmosphere and the body of Agni[2].

In the fourth layer of the autumn the first eighteen bricks are those of the eighteen-months year of the eighteen-fold Prajāpati (Orion), and the seventeen other bricks of the layer are the seventeen months of the year of the seventeen-fold Prajāpati, and these are laid with a hymn of praise to the thirty-three gods of the year of eleven thirty-three-day months[3].

The fifth top layer represents the vault of heaven encircling and overarching the altar. It is supported on the outside by twenty-nine Stoma-bhaga bricks, those of the hymn of praise (*stoma*) called Nāka-sud, or bricks of the firmament, representing the twenty-nine days of the months of Orion's year of the Karanas[4]. Inside this fifth layer a new Gārhapatya or fire-hearth is inserted, but it is built not like the first fire-hearth of Chap. IV., pp. 268, 269 of thirteen bricks representing the thirteen-months year, but of eighteen, showing that it is the fire-hearth of the Pāndavas' eighteen-months year. There are two rows, each of eight bricks, the first called Chiti, the funeral-pile on which the Phœnix sun-bird of the sons of the date-palm-tree is yearly burnt, and the second Punaschiti, the second or perfectly purifying burning, and on these are placed two Retaviya or seasonal bricks, the whole arrangement representing the eighteen-months year as that of the two solstitial sun-births. On the top are placed two Visvagyotis or scintillating star-bricks, to make up the twenty days of the months of the year[1].

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[1] Eggeling, *Shat. Brāh.*, viii. 2, 1, 1, 9, 16, viii. 2, 4, 1—15, Sacred Books of the East, vol. xliii. pp. 22—27, 29, 37—39.

[2] Ibid., viii. 3, 4, 11, ibid., vol. xliii. p. 57.

[3] Ibid., viii. 4, 18, 27, 28, viii. 2, 4, 1—20, ibid., vol. xliii. pp. 60, 66, 71, note 1—77.

[4] Ibid., viii. 5, 3, 1—8, where it is said that some lay down thirty bricks, the number of days of the month of the last Vedic year of twelve months, thus showing that the original twenty-nine bricks meant the days of the month of the former twelve-months year, that of Orion, viii. 6, 1, 1, 2, Sacred Books of the East, vol. xliii. pp. 92—94, 97, note 1, 98.

We are told in the Shatapatha Brāhmana that the altar when built was an image of the year Prajāpati and of Soma the moon-god, in which "there are seven hundred and twenty days and nights," of which the light days, three hundred and sixty, are his lights, and there are "three hundred and sixty enclosing stones and three hundred and sixty bricks with special formulas[2]". The three hundred and sixty stones representing the nights were distributed as follows: twenty-six round the Gārhapatya hearth, seventy-eight round the eight Dhishnya hearths assigned to the priests incorporated into the national priesthood from the successively amalgamated creeds, and two hundred and sixty-one round the Āhavanīya altar[3]. The days were represented by the three hundred and sixty Yajush-mati bricks laid down with the formular recitations prescribed in the Vedic solar ritual of this age of the worship of the god of day, and which were not used in the earlier silent worship of the night sun of sunsets, the stars and the moon.

The hours are represented by the ten thousand eight hundred Lokamprini or space-filling bricks, denoting the Mohurtas of forty-eight minutes each, of which there are thirty in a day and ten thousand eight hundred in a year of three hundred and sixty days[4]. Also each of these Mohurtas represents two Ghatis of twenty-four minutes each in the Dravidian system of time reckoning used, as we have seen, by the Buddha (p. 658), which was that followed in the Vedic year, showing clearly that it was a year which dates back in its first origin to the days of the primitive Dravidian worship of the night-gods, and it still survives in universal popular use. In the verbal instructions for laying the bricks in each layer three hundred and ninety-five are ordered to be laid[1]. The extra thirty-five, with an additional day added for the earth, represent thirty-six days intercalated every six years to make the year reckonings correspond with actual time. But this addition would make the year with the intercalary month added too long. It would seem therefore that thirty-six appears in the calculation as a reminiscence of the thirty-six stones which, as we have seen on p. 153, formed the sun-circle of the Neolithic Age, and at any rate it was not officially adopted, as is shown by the official explanation of the intercalary month given in the commentary in the Brāhmana on the sixty-six stanzas of the Shata-rudriya hymn of a hundred (*shata*) Rudras, the hundred gods of the oldest Buddhist heaven of the Shatum Mahārājika Devaloko recited on the Mahavrata day when the altar was consecrated. The hymn contains, according to the Brāhmanas, three hundred and sixty invocations representing the three hundred and sixty days of the year, thirty representing the thirty days of each of its twelve months, and thirty-five for the days of the intercalary month added at the end of every six years[2].

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[1] Eggeling, *Shat. Brāh.*, viii. 6, 3, 1, viii. 7, 1, 29, Sacred Books of the East, vol. xliii. pp. 117—131.

[2] Ibid., x. 4, 2, 1, ibid., vol. xliii. pp. 349, 350.

[3] Ibid., x. 4, 2, 2, ibid., vol. xliii. pp. 349, 350.

[4] Ibid., x. 4, 2, 1—27, x. 4, 3, 8—21, ix. 4, 3, 9, ibid., vol. xliii. pp. 349—354, note 2, 357—360, 244, 245, note 1.

The Dhishnya or priests' hearths are built with Lokamprini bricks laid without formulas, thus showing them to belong to the ritual of the age before the building of the altar of the rising sun-bird, and the rules for their construction, like those for building the bird-altar, reproduce national records of the history of time measurement. Thus the Hotar's hearth of twenty-one bricks recalls the twenty-one days of the month of the seventeen-months year. The hearth of the Brāhmanā-chamsin the reciting priest of Indra as the buffalo bull-god[1] with its eleven bricks tells of the eleven-day weeks and eleven months of the eleven-months year of Indra, the god of the South and of the South-west wind, who became Mahendra, the Great Indra bringing up the rains at the summer solstice with the help of the seven Maruts, the seven stars of the Great Bear. The Margālīya altar of the antelope (*Mriga*) is built of six bricks, the six days of the week of the year beginning with the Trikadruka six-days festival. The other five altars are each built of eight bricks, the number sacred to Agni, the god of burnt-offerings, the eight-days week of the fifteen-months year[2].

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[1] Eggeling, *Shat. Brāh.*, x. 4, 3, 14—19, Sacred Books of the East, vol. xliii. pp. 358, 359.

[2] Ibid., ix. 1, 1, 43, 44, ibid., vol. xliii. pp. 167, 168, 150—155.

This reproduction of the ancient time measurement is also shown in the association of the ten-days week of the new year of the sun-bird with the ancient five-days week, as it is said to be the week of the double hands, that is of two of the old five-days week of Daksha, the god of the single hand, and in its religious meaning it embodies the doctrine of the latest Vedic school, which rejected the earlier human sacrifices but maintained that it was the whole man with his two hands and ten fingers which was sacrificed in the yearly Soma sacrifice, whence each partaker emerged as a newly-born and purified child of the divine antelope, in whose skin he was wrapped when he sat in the Soma bath in the attitude of an embryo infant[3] born from the dead sinful soul left behind in the generating water. The doctrine as to this ten-days week is said in the Shatapatha Brāhmana to be wrapped up in the anushtubh metre, that of the song of praise (*stubh*) of thirty-one syllables which symbolises the whole man with ten fingers contemplated in the ritual of the thirty-days month, the extra number representing the woman-goddess Vach, Speech, who came into the ritual from the Ashuras of barbarian speech with the anushtubh verse, and it is she who adds to the ritual of the new-born son of Soma the chants and spoken invocations of the year of the thirty-days month which distinguish it from the silent worship of the old gods. In the Soma ritual the anushtubh verse is spoken over the fifth of the five libations to the gods of the five-days week which begin the service, and this libation is poured out in the juhū spoon made of Palāsha wood, the parent-tree of the earlier gods[1]. The anushtubh metre is said in Rig. x. 130, 4 to be that of Soma worshipped with song (*uktha*), and in Rig. x. 124, 1—9 Indra is said to have taken it, that is the double week it represents, from the Ashvins.

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[1] Eggeling, *Shat. Brāh.*, iv. 6, 6, 4, 5, v. 4, 5, 22, ix. 4, 3, 9, Sacred Books of the East, vol. xxvi. 433, 434, xli. p. 119, xliii. p. 245, note 1.

[2] Ibid., ix. 3, 9, ibid., vol. xliii. p. 245, note 1.

[3] Ibid., iii. 1, 4, 23, iii. 2, 1, 1—23, iii. 5, 3, 1, ibid., vol. xxvi. pp. 25—31, 126.

The traditional hereditary connection of this new year of the double five-days week with its original parent five-days week of Brihatī, beginning the history of thousands of years told in the arrangement and numbers of the bricks forming the new altar, is also shown by the recitation at its consecration of the Brihat Samān described in Chapter II., p. 124. This was the ancient prayer for rain to be brought from heaven by the cloud-bird which was to infuse the seed of life into the mother-tree. It was sacred to the rain-bringing goddess Brihatī of the thirty-six syllabled metre, who is said to make the year[2]; and the original year she made was that of the Pleiades and Solstices divided into seventy-two five-day weeks and two seasonal periods each of thirty-six weeks, symbolised in the thirty-six syllables of the metre. The hymn to the first season ending with the summer solstice was chanted at the consecration of the altar at the north-east corner of the altar, where the sun-bird rises at the summer solstice, and its companion hymn to the second season, the Rathantara, in the same metre, was sung at the south-east corner, where the sun rises at the winter solstice[1].

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[1] Eggeling, *Shat. Brāh.*, iii. 1, 4, 16, 21, 23, iii. 2, 1, 23, 24, Sacred Books of the East, vol. xxvi. pp. 23—25, 31, 32; Tait, *Sam.*, 3, 5, 7, 2; Zimmer, *Altindisches Leben*, p. 59.

[2] Ibid., xii. 2, 3, 1, ibid., vol. xliv. pp. 155, 156.

The week of two five or ten days substituted for the Brihatī five-days week in the year of this new altar is called in the Rigveda the Dashagva or coming ten. It with its prototype the Navagva, or nine-days week of the cycle-year of three years is said to represent the nine Añgira priests who offered animal burnt (*añga*) sacrifices in the age of the year of nine-day weeks[2], and hence their later counterpart, the Dashagva, represent a later week. These Dashagva as ministers of India make the sun move forwards[3], and they with the Navagva and Angiras who had gone very near the cows of light, help Indra to find the sun when it is dusk, that is at the dawn[4]. These decades were therefore the weeks of the rising and not of the setting sun, the course of which had been measured by five-day weeks.

This record of national history told in the ritual and rules for building the brick altar of the sun-bird is the crowning achievement of the Indian tellers of history, who drew pictures of the past in symbols the meaning of which was thoroughly understood by the educated people of the age in which they lived. These had all been instructed in the national schools in the rules laid down for their interpretation by the priests and expounders of local theological stories and ritual.

H. *Compilation of the Rigveda and history as told in hymns of the Ninth Mandala addressed to Soma Pavamāna.*

In this age the priests and teachers of the people were distributed over India as members of the local schools of Brahmanical learning, which included a thorough knowledge of the history and ritual handed down by their predecessors who spoke dialects of Dravidian origin. These Sanskrit-speaking Brahmans wrote as ritualistic hymns the poems of the Rigveda, telling in their history and numerous allusions to old historical legends ancient methods of year reckoning and primitive ritual of the rise and close of successive epochs marked by changing methods of measuring annual time.

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[1] Eggeling, *Shat. Brāh.*, ix. 1, 2, 36, 37, Sacred Books of the East, vol. xliii. p. 179.

[2] Rig. x. 62, 6.

[3] Ibid., viii. 12, 2.

[4] Ibid., iii. 59, 5.

These poems are divided into Mandalas or sections, each of which contains the selected poems of the guild named in its title. Thus the hymns of the second Mandala are those of the Bhārgavas or sons of Bhrigu, who brought from Asia Minor to India the worship of the household-fire, and who were also the parent clan of the Zend fire-worshippers. The hymns of the third Mandala are those of the Kushika Bhārata, followers of Vishvāmitra; those of the fourth were composed by the Gautumas, of the fifth by the Ātreyas or sons of the sun-god Atri, the god of the year of three seasons of the astronomers called Ātreya, who traced the course of the sun through the heavens, and who are said Rig. v. 40, 6, 9 to have freed the eclipsed sun and to have found it when eclipsed, that is to have predicted its occurrence. They were the Atharva priests of the fire-god Athar, Zend Atar, the Atharva father of Dadhiank[1], the god of the black horse's head of the eleven-months year, whose priests were the Atharvans of the Rigveda and the Āthravans of the Zendavesta, in which the ritual is based on the eleven months with its thirty-three-day months, called "the thirty-three lords of the ritual order who are round about the Hāvani[2]," the Soma mortar symbolising the sky with its revolving pestle extracting the Soma sap whence life is born. The sixth Mandala gives the hymns of the Bharadvājas, or sons of the sun-lark, the seventh, those of the

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[1] Rig. vi. 16, 14.

[2] Mills, *Zendavesta*, part iii. Yashna, i. 10, Sacred Books of the East, vol. xxx. p. 198.

Vashishthas priests of the most creating (*vasu*) god of the perpetual fire on the altar, whose father is Vashishtha, a star in the Great Bear wedded to Arundhati, the star Corona Borealis, south of the Great Bear, in which the young sun-god is born at the winter solstice, and whence he starts on his retrograde course through the heavens following the Great Bear round the Pole. The hymns of the eighth Mandala are those of the Kanva or new priests of the Yadu Turvasu.

The first and tenth Mandalas are made up of grouped contributions from separate schools, the hymns of each being placed in its own section and among the most remarkable of them may be mentioned the hymns Rig. i. 94-115 ascribed to Kutsa, whom I have shown on p. 255 to be the moon-god of the Vetasu, sons of the reed (*vetasu*) measuring the year before Indra worship was introduced, and who is called, Rig. i. 106, 6, a yoke-fellow of Indra, who called him to help in driving the chariot of the year. Also the twenty-five hymns, Rig. i. 140-164, attributed to the blind Dīrgha-tamas, son of Brihaspati the Pole Star, the god of the shadow-casting gnomon-stone of the age of long (*dirgha*) darkness (*tamas*), the father of Kakshivat, the girdle (*kakshia*) god of the eleven-months year. Among these hymns are Rig. i. 163 in praise of the sun-horse who is said in v. 2 to be born of Surā, the intoxicating Soma of the orgiastic festivals of early ritual, and to be driven by the reins of the Gandharva, the seven stars of the Great Bear, whom the poet in v. 6 says he saw in heaven, and these stars were looked on as the reins of the sun-horse who is said in v. 3 to run the course of the Soma year. The hymn i. 162 describes the ritual of the sacrifice of the sun-horse at that epoch which differs from that prescribed in the Brāhmanas, and Rig. i. 164 is the most elaborate chronological poem in the Rigveda, giving a series of historical pictures of time measurement, among which are depicted the ten lunar months of gestation of the year-calf born of the year-cow, the thirteen-months year, and in v. 48 the year of Orion, described as that of the one-wheeled year-car with the twelve spokes, the twelve months and three navels, its three seasons.

The ninth Mandala is the most uniform in its teachings of all the books of the Rigveda, as all the hymns belong to the ritual of the priests of the god Soma Pavamāna Soma, the Purifier, to whom all the hymns are addressed. This god Soma is said in ix. 82, 3 to be the flying winged buffalo (*parninas mahisasya*), son of Parjanya the rain-god, that is to say Indra the rain-buffalo called in ix. 82, 11 the Su-parna bird flying through heaven. This bird of the feather (*parna*), whence the Palāsha-tree, also called in Rig. x. 68, 10 Parna, was born, brought to Kadrū the thirteenth month of the year, the thirteenth wife of Kashyapa, the heavenly Soma of this rain-god in two golden cups which, like those of the Ribhus, represented the seasons of the solar year guarded by the seven Gandharva, the Soma wardens, the seven stars of the Great Bear. These cups were: (1) Dīksha, Consecration, the baptismal consecration of the year-sun-god first born at the winter solstice and hallowed, like the infant Buddha, when born as the sun-physician with a shower of Soma rain. It was in this generating rain that the feather and blood of the mother Su-parna bird wounded with the arrow of Krishānu fell to earth and grew into the mother Palāsha-tree (*Butea frondosa*); (2) Tapas, heat, the cup of the summer solstice when the rains begin, which is said to be the cup of the Upasads or Seasons[1]. This Soma of the solstitial year of the seasons was given to Agni, the god of the growing spring beginning with the lighting of the year's fires at the winter solstice, and to Indra, the god of the rains of the summer solstice, as the Soma of the Khadira-tree (*Acacia catechu*) providing the stakes to which sacrificial animals were tied. Thus it was the Soma of the buffalo rain-god of the age of animal sacrifices which succeeded that of the earlier Palāsha-tree, and introduced the years of thirteen and eleven months, in the latter of which eleven victims were slain at the New Year's Soma sacrifice, when the eleven-versed Aprī hymns were sung; and the god of this new year of the Khadira-tree succeeding to the Palāsha-tree was the god Indra, the flying buffalo of this Mandala, who, as we have seen (p. 744), slew Ahi-shuva, the swelling snake of primitive snake worship, at the summer solstice and inaugurated this new year.

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[1] Eggeling, *Shat. Brāh.*, iii. 6, 2, 7—13, Sacred Books of the East, vol. xxvi. pp. 150, 151.

The buffalo bird-god of this year is said in ix. 90, 2 to dwell in wood, as Varuna dwells in the waters, that is to say he as the creating tree sap brought from heaven by the rain Soma has in this Mandala become, like the sun-god born from the tree, the similarly born moon-god who in ix. 27, 5 moves through heaven with the sun. He is the male moon-god Soma who in Rig. x. 85 is married to the sun-maiden brought to the wedding (v. 14) by the Ashvins in their three-wheeled car of the three-years cycle-year; and he, as I have shown in p. 325, is the sexless father-god clothed in his wife's garments (v. 30) of ten sons, who ruled with him the eleven-months year.

The purifying moon-god Soma Pavamāna is depicted in the ninth Mandala as the ruling year-god driven and drawn in his year-car by the ten sisters born in the womb of Aditi [1], the first month of the thirteen-months year of the thirteen wives of Kashyapa [2]. She as wife of Daksha, the god of the showing hand of the five-days week, bore the ten sisters who were wives of Dharma, the creating spirit-god ruling and ordaining by his will the orderly succession of natural phenomena, and as they, like all the children of Daksha, were employed in indicating time, they were the ten lunar months of gestation. They are throughout the Mandala represented as accompanied by the seven sisters, the name given to the Great Bear by the Chamars and Rautia Kaurs. In Rig. i. 164, 3 they are said to stand on the seven-wheeled car of the year of the seven-days week drawn by seven horses and seven cows. These sitters on the car were called in ix. 10, 7 the seven Hotars or pourers (*hu*) of libations, the regulators of the rains; and in ix. 15, 8 they are the seven singers accompanying the ten car drawers who are in ix. 62, 17 the seven Rishis, the seven stars of the Great Bear, sitting on the three seats of the triple three-wheeled car of the cycle-year driven by the Ashvins. These seven sister stars, called the Vipra or the wise, are said in ix. 66, 8 to drive the year-car with songs in the battle of Vivasvan, the god of the two morning and evening twilights beginning the days of the year. In ix. 92, 2 they as the Rishis, the seven Vipra, accompany Soma Pavamāna, the moon-god, to his cleansing sieve, which is said in ix. 103, 8 to be the sheep's wool Soma strainer, where the seven Rishis sang to him.

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[1] Rig. ix. 15, 8, 26, 1, 61, 7, 71, 5.

[2] Mahābhārata Ādi (*Sambhava*) Parva, lxv., lxvi. pp. 185, 189.

It is to this sheep-skin, the Soma cleanser of heaven, that Soma, the newly-born moon-god of the crescent new moon, is driven by his ten mother-months of gestation, guarded in his passage through the sky by the seven singing stars of the Great Bear.

To explain this simile we must turn to the Soma ritual. The Soma strainer symbolising what is described in the quoted passages of the ninth Mandala as a heavenly resting-place of the moon, is in the Soma ritual a sheep-skin placed over the mouth of the Drona or Soma cask, through which the Soma issuing from the mill flows into this cask, whence the Soma or creating tree sap pressed or ground out by the revolving mill-stones is drawn to fill the sacramental Soma cups after it has been purified by passing through the sheep-skin. In the Soma ritual of the Great Pressing ten of these cups signifying ten months of gestation are drawn. Of these the first, called the Up-amsu cup, that near (*upa*) the stem of the Soma-tree (*amsu*), is that which is filled without the intervention of the strainer with the Soma taken directly from the tree twigs pounded in a mortar, as in the Zend ritual of the worship of the Hāvani or mortar. This primitive Hindu rite is described in Rig. i. 28, 2, 3, 4, where a woman is said to pound the Soma in a mortar (*ulukhula*), as the Kol women of Chutia Nagpur still pound the rice from which they make rice-beer, the first Soma drink[1]. The Soma made for this cup reproduces the mortar-made Soma used before the Soma mill was introduced into the ritual, and it was poured into the cup through six sprigs of Kusha-grass, and in the instructions as to this Kushika method of purification we are told that the stalks may be one, three, or twenty-one, the last number being perfection. This diversity of practice shows that the custom was that used in the ritual of the years of Soma plant-worship, that of the year of three seasons and of thirteen and seventeen months with their seven-day weeks and the twenty-one-days week of the seventeen-months year. It is only the first cup that is thus drawn; the remaining cups, making up the ten months of gestation, are filled with Soma that has passed into the Drona through the sheep-skin[2]. The tenth of these cups is that to the Ashvins[3], and before it is drunk the Dhurya hymn of the fifteen-months year, called the Ājya-stotra, or Hymn of the Goat, is sung. This is a hymn of three Gāyatri stanzas each of three eight-syllabled lines, making twenty-four syllables, denoting the twenty-four days of the month and the eight-day weeks of the fifteen-months year, and the whole hymn in its seventy-two syllables denotes the seventy-two five-day weeks of the original year. These three stanzas are chanted in five repetitions, so as to make up the fifteen stanzas denoting the fifteen months of the year[4]. This chanting of Gāyatri triplets made by repetitions into fifteen is another instance of the similar device adopted in the treatments of the New Year's fire-kindling Samidheni hymn, when the eleven Samidheni kindling triplets of the ritual of the eleven-months year were made into fifteen by repeating the first and eleventh verse twice, thus changing it from an eleven-months New Year's hymn into one introducing the fifteen-months year which followed it[1]. After the chanting of these fifteen verses the Ashvin chant, called the Bahish-pava-māna, of three Gāyatri triplets containing seventy-two syllables, the number of five-day weeks in the year, is recited[2], and after its recitation the Ashvin cup is drunk, admitting them, the earlier mead drinkers of the Rigveda who had previously been gods of the Kushika intoxicating Soma, to drink of the pure unintoxicating Soma passed through the sheep-skin. Immediately after this the goats offered to Agni, Indra-Agni, Indra and Sarasvati at the Vājapeya sacrifice of the seventeen-months year were sacrificed.

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[1] Hewitt, *Ruling Races of Prehistoric Times*, vol. i. essay iii. pp. 204, note 1, 205, note 1.

[2] Eggeling, *Shat. Brāh.*, iv. 1, 1, 3, 4, iii. 1, 3, 18—22, Sacred Books of the East, vol. xxvi. pp. 248, 249, 16, 17.

[3] Ibid., iv. 1, 5, 16, ibid., vol. xxvi. p. 276.

[4] Ibid., iv. 2, 5, 8, iv. 3, 21, ibid., vol. xxvi. pp. 308, note 2, 325, note 2.

In this ritual the Soma passed through the sheep-skin is that giving generating power to ten cups, the ten months of gestation, the ten sisters drawing the year-car of Soma Pavamāna; and the meaning intended to be conveyed in these ceremonial rites of the Soma festival celebrating the birth of the new year-god of the pure Soma of the three mixings of Indra, milk curds, barley and running water, is shown in Rig. ix. 12, 4; for there the god entering the sheep-skin and about to be born is called Vishaksana, the wide shining sun who in ix. 75, 1 mounts on the car of Surya the sun-god, son of Brihati, goddess of the five-day weeks (*brihatas sūriasya*). This god issuing from the sheep-skin is said in ix. 98, 2, 6, 7 to be clothed in sheep-skin armour and to be cleansed in it by the ten sisters. He is called in ix. 107, 2, 6, 8, 10, 11, 17, 22 the moon-god Pava-māna, who in v. 15 flows according to the ordained laws of Mitra Varuna, rulers of the two seasons of the solstitial solar year, and he in v. 7 makes the sun move through heaven. The simile of the sheep-skin birth of Soma is used directly in twenty-nine of the 114 hymns of the ninth Mandala[1], and by implication in very many more passages in almost every hymn, and from these it is clear that the sheepskin which in the later ritual took the place of Kusha-grass as the purifier of the Solar Soma symbolises in the ninth Mandala some stage in the annual progress of the sun through the heavens. This stage is marked by the statement in ix. 91, 1 that the Soma year-car is drawn by the ten sisters on to the back of the sheep, and by those in ix. 92, 4 and 101, 16, saying in the first that ten of the thirty-three gods, ten of the eleven thirty-three-day months of the eleven-months year, cleanse Soma Pavamāna on the sheep's back, and in the second that Soma passes through the sheep's wool on to the skin of the ox. These expressions seem to prove almost indubitably that both the sheep and the ox must refer to two of the constellations through which the sun and the moon Soma Pavamāna passes in his yearly course Mesha the ram Aries, and Rishabha the bull Taurus, two signs of the Hindu Zodiac. As it enters the first constellation at the end of ten months of gestation the sun-god of the year denoted by the simile must begin his year when the sun entered Aries, where he was born. But this conclusion would throw back the date of the worship of the pure Soma entering the sheep's back to that of the cycle-year of three years beginning when the sun conceived at the winter solstice entered Aries at the autumnal equinox, from about 14,200 to 12,600 B.C. But as the epoch then begun was one of Kusha-grass worship and of the drinking of intoxicating Soma, it is clear that this date cannot be that of the introduction of pure Soma for which we are searching.

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[1] Eggeling, *Shat. Brāh.*, i. 3, 5, 5, 6, 7, Sacred Books of the East, vol. xii. pp. 96, 97.

[2] Ibid., iv. 2, 5, 10, ibid., vol. xxvi. pp. 310, 311.

To find our way out of the difficulty we must turn to the history of the worship of the Ashvins, who were, as we have seen, year-gods first of the worshippers of intoxicating Soma and afterwards of those whose Soma was pure. In it we find that they were first admitted to drink pure Soma at the commencement of the age of the fifteen-months year beginning when the sun entered Gemini, their special constellation, at the winter solstice about 10,700 B.C. But though they then became the gods of this twin constellation, that in which the sun began its year, yet this was not their first stellar recognition as gods of time, for they were in the Indian constellation of Simshumāra, the fourteen alligator stars round the pole, the two hands the stars Gemini, those of the divine physician the star Arcturus, the western foot of the alligator[1]; and this star represented, as we have seen, the Indian god Shiva (p. 228). Hence their symbol in this remote age was that of the gods with the hands indicating time standing at the gate by which the year-sun entered the Gate of the Garden of God, and their recognition in this capacity is marked by their being called in Greek mythology the Dokana or door-posts of the heavenly garden, which is shown, by the description of it in the Zendavesta, to date back to the cycle-year of three years, during which the sun-god in his four series of ten months' flights went round the whole square in his forty allotted months (pp. 326, 327). In the Hindu list of Nakshatra stars dating back to that era, the first stars in which the sun and moon began their year were the Ashvin stars in the constellation Aries. Hence we see that they as the gods of the drinkers of intoxicating Soma were stars in Aries, who passed into Gemini as year-stars when pure Soma was made the orthodox drink[2]. But before going further into the history of this transformation it is necessary to understand clearly the history of the year of Soma Pavamāna, to whom the ninth Mandala is dedicated. The name Soma, meaning sap, and derived in Sanskrit from su, to beget, and meaning also, as I have suggested, the cloud-bird Khu Zu Shu Su, shows that the year of this god is that of the annual growth of the creating mother-tree in which it is the generating agent.

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[1] ix. 8, 5; 12, 4; 16, 3; 20, 1; 49, 4; 50, 4; 52, 2; 61, 17; 68, 7; 69, 2, 3, 9; 70, 8; 75, 4; 78, 1; 82, 1; 83, 2; 85, 5; 86, 3, 8, 11, 13, 25, 31, 34, 47; 91, 1; 92, 4; 96, 13; 97, 3, 4, 16, 19, 31, 40; 98, 2, 3, 7, 8; 101, 16; 103, 2, 3; 106, 10; 107, 6, 8, 10, 11, 17, 22, 28; 108, 5; 109, 7, 16; 110, 10.

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[1] Sachau, Alberuni's *India*, vol. i. chap. xxii. p. 242.

[2] From this deduction it would seem that though the people of the age of the fifteen-months year did not abstain from intoxicating drink in their ordinary life, yet that in their Soma sacrifice, as in that of the seventeen-months year, pure Soma was offered, and that the sacrifice of Surā and Soma of the seventeen-months year was a union of the Surā sacrifice of the eleven-months year with the pure Soma of that of fifteen months.

The finding of this sap is described in Rig. x. 144, a hymn to Indra the year-god. It is there called the immortal drop (*indu*) which is to the creating rain-god a fitting horse entering all living things. It is called in v. 2 the drink of the Urddhvā Krishana, the lofty stars[1].

In v. 3 the Shyena bird of frost (*shyā*), that is of the winter solstice, is said to have seen the creating star-drop Indu, the Pole Star guarded by the bull Ahi-shuva, the swelling snake of the stars round the Pole, with his wives. Here the ritual describes the stars as wives of the Pole Star god, but, like other references to the ruling god of the snake-worshipping age, it almost certainly thought of the centre god and his wives as the god of the Gond trident of Pharsipen, depicting the central snake and his two tiger wives (p. 239) who ruled the three seasons of Orion's year. In spite of their vigilance the cloud-bird is said in v. 5 to have taken the wonder-working sap which he brought to Indra.

In the story of the bringing of the creating rain to Indra there is no mention of the overthrow of Ahishuva and his death, which belongs to a later stage. It recognises Ahishuva and his wives as the legitimate rulers of heaven from whom the rain was stolen by the Shyena bird, as Prometheus in the Greek myth stole fire from Zeus in the Narthēx or reed. The other story of the bringing of Soma, the heavenly rain which became the creating tree sap of the Shyena bird, is that of Krishānu, which I have already frequently quoted, in which we are told that Krishānu, the footless Great Bear archer of Rig. iv. 27, wounded the Shyena Pole Star cloud-bird flying through the sky, and that from her blood and the feather she let fall the Palāsha-tree (*Butea frondosa*) grew up to be the Soma-tree of the worshippers of the creating sap, who placed three twigs of the tree round the central fire of their altar, made in the form of a woman, to symbolise the three seasons of the year.

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[1] Both Grassmann and Ludwig translate Krishana as drops, but the word which occurs besides this passage twice in the Rigveda i. 35, 4, and x. 68, 11, seems in both these places to mean stars. The first passage describes the car with gleaming lights mounted by Savitar the sun-god, a high car of varied hues overlaid with Krishana, and it thus clearly depicts the rising sun travelling on the car of the Great Bear, the solar vehicle in the mythology of that age, which was studded with stars. The next passage, x. 68, 11, says that the Fathers had adorned the heavens with stars like a black horse with Krishana, that is with shining lights, the stars of the sun-horse. In neither of these passages would the meaning drops give any intelligible sense, and it is equally unmeaning in that quoted in the text.

These two stories both belong to the same phase of religious belief beginning with that of the age when the solstitial year was that of the primitive cloud-bird which started on its yearly flight northward at the winter solstice, when the Palāsha-tree was brought down from heaven and returned back to its southern home at the summer solstice, bringing with it the year's rain it had stolen from the ruling snake-god and which were given to the new rain-god Indra. Both stories are historical pictures of the solstitial year which in the ritual of the worshippers of the creating fire living latent in the mother-tree became the year of Agni, the god of the creating year's fires lighted at the winter solstice, and Indra, who ruled the second half of the year beginning with the rains.

It was this creed which ended in the dominance of Indra as the god of the summer solstice, who was made ruler of the year in place of the winter Agni, and it is this changed belief and ritual which is related in the third story of the bringing of Soma to earth by the bird called Shyena and Su-parna in Rig. x. 144, and which is in the story of the two golden cups the Su-parna bird. These cups, as we have seen, meant the two solstitial seasons I have just described, and they were brought by the bird not to Indra but to Kadrū, the goddess of the thirteen-months year, who gave them to Indra with a stick of the Khadira-tree (*Acacia catechu*), whence the sacrificial stakes were taken and the sacred fire extracted, and which superseded the Palāsha-tree in the ritual of the new creed of the men of the thirteen-months year who offered him annual sacrifices.

This was the creed of the worshippers of Varuna, the barley-god, to whom the ram was sacred, and whose solstitial year was, like that of Agni-Indra, one in which he was partner with Mitra, the god of the winter, while he, Varuna, was the god of the summer solstice. He was the god of the over-arching heaven, the Greek Ouranos, the guardian god of the North. It was for his worship that the Uttaravedi or northern altar was erected, on which animal offerings were roasted[1]. He was the central and ruling god of the Chaturmasiyāni year of three seasonal sacrifices held every fourth month. These were in the later ritual, (1) The festivals of the Vaishvadeva or village (*vish*) gods, the mother-tree and the household fire held in Phalgun, February—March. (2) The Varuna Praghāsāh, or festival of Varuna, that of the god of the overarching firmament consecrated to the ram-sun-god in Aries. It was held at the summer solstice, in Ashādhā (June—July). (3) The Sāka-medha festival of Indra held in Khārtik (October—November). Now this year was utterly anomalous and composite, not agreeing with any of the successive official years. Its Sāka-medha festival in Khārtik (October—November), connects it with the Pleiades year beginning at the same time. The midsummer festival is that of the year of the solstitial sun-bird, while its spring festival in Phalgun (February—March) connects it with the red race of Arjuna Phalgun, beginning with the Huli festival held at the new moon of February—March, whereas the festivals of the Chaturmasiyāni year were those of the later age, when the yearly festivals were held at full instead of at new moons[2].

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[1] Hewitt, *History and Chronology of the Myth-Making Age*, chap. vii. sect. a, p. 393.

[2] Eggeling, *Shat. Brāh.*, The Chaturmasiyāni, Sacred Books of the East, vol. xii. pp. 383, 384

But the year, though of much later date than that we are in search of to explain the mythology of the earliest Soma year as described in the Rigveda, is nevertheless very instructive. To begin with, the Sāka-medha festival, which we shall see presently is the most important of the three, is very much mixed up in the Brāhmana ritual with the ploughing festival Sunasiriya. This is in the Shatapatha Brāhmana[1] permitted to be held in Khārtik (October—November) with the Sākamedha festival of Indra, or with the Vaishvadeva festival in Phalgun (February—March). But we have seen in p. 264 that the New Year's festival of the Kuru-Panchālas and Mundas and Oraons and other cognate tribes of the yellow-race took place at the new moon of Māgh (January—February), which was the universal date of the national ploughing-festival not only in India but, as we have seen, also in China and Europe, where our Plough Monday is the first Monday after the Epiphany. And we shall see presently that this Māgh festival helps materially in our search.

The original years upon which this composite year was founded were those of the original Vaishvadeva, or village (*vish*) god, the village household-fire Agni-Vaishvānara lighted at the winter solstice, when the Dravidian Pungol festival and the Santal Sohrai is held, and the Khārtik Pleiades year of the sons of the village tree; and the composite year framed from these two was made a solstitial year beginning with the winter solstice, and beginning its second season at the summer solstice, after which was interposed a third festival corresponding to the New Year's festival of the Pleiades Year. The whole process is completely explained in the Vedic accounts of the battle of Indra with Ahi-shuva, the snake ruling heaven, from whom in the earliest Soma story in Rig. x. 149 he got Soma through the Shyena cloud-bird. It is not till the introduction of the epoch of animal sacrifices and of the worship of the Khadira-tree as the tree whence the sacrificial stakes and the fire-socket Urvashi, the birthplace of Agni, was taken [1], that Indra appeared as the enemy and slayer of Ahi-shuva, and that this victory took place at the summer solstice is proved by the account of the battle in Rig. ii. 15, 17, 18. There Ahi-shuva is called Āurnavābha, the son of the weaver of wool (*ūrna*), the sheep-skin filter of the ninth Mandala, and Dānu, the son of the Sumero-Akkadian god Danu, father of the Indian Turanian Dānava, the Phœnician Greek god Tan, the ruling fish-god of the creating mind of the southern mother-sea. The battle is said to have been won on the day of the Tri-kadru-ka festival, on which day Indra is said in Rig. ii. 22, 1 to have eaten barley with Vishnu, hence it was the installation festival of the barley-god. The Tri-kadru-ka festival was, as we have seen (p. 224), the six days' festival held at the summer solstice to the three trees (*dru*) of Ka, the Kadrū mother of the Nāga-Kushikas [2], who had, as we have seen, received the Soma of the age of Khadira-tree worship, and whose three trees, like the three cypress-trees of Min in Crete, denoted the three seasons of the year of the sons of the star Virgo (*Min*) and of Varuna the barley-god of the Varuna-praghāsāh festival of the same date as the Tri-kadru-ka, at which curds and barley porridge were offered to the Maruts, called Indra's people, who sing songs to him [3]. In this battle, which made Indra the ruler of the year beginning with the summer solstice, he is said in the Rigveda to have been helped by Vishnu [4]. Hence this year of the establishment of the rule of the barley growers was a solstitial year, in which the first six months were ruled by Vishnu, the village (*vish*) god of the household-fire of Agni-Vaishvānara, and the last by Indra, in short a year of Agni and Indra. It was, as we shall now see, this year which was the parent of the year of Soma Pavamāna of the ninth Mandala of the Rigveda. The partnership of Indra and Vishnu in the possession of this year's Soma rain is recognised in Rig. ix. 56, 3, 4, where Indu, the creating drop, received from Ahi-shuva the snake form of Vishnu, said to be that for which the ten mothers of the months of gestation have sung, is called to flow for Indra and Vishnu, and this Soma is said in v. 1 to flow according to the divine law into the cleansing strainer to the confusion of the Rakshasa sons of the tree (*rukh*), whose Soma comes direct from the tree without passing through the cleansing Ram constellation of the sheep-skin. In ix. 33, 3, 34, 2, and 65, 20, this Soma is said to flow to Indra, Vāyu the wind-god who brings up the rains at the summer solstice with the south-west monsoon, to Varuna, the Maruts and Vishnu, and in ix. 90, 5 Soma Indu is called to flow for Indra, the Maruts, and for Mahendra the Great Indra, who got this name from his victory over Ahi-shuva at the summer solstice. In ix. 85, 5, 6; 97, 42, 49; 100, 5, 6; 108, 14, Mitra-Varuna are named as year-gods for whom Soma flows, and to them, in ix. 85, 6, are added, besides the gods already mentioned, Brihaspati, the Pole Star god. In ix. 97, 42 Heaven and Earth appear as year-gods with Vāyu, Mitra-Varuna, and the Maruts, and in 108, 14 Aryaman, the star Arcturus, and Bhaga the tree with the edible fruit are joined with Indra, the Maruts, and Mitra-Varuna. In ix. 107, 15-17 Soma Pavamāna is said to flow according to the decrees of Mitra-Varuna, obeying the law of Brihati, the goddess of the five-day weeks, and to pass through the sheep-skin to cleanse Indra of his drunkenness as god of the intoxicating Soma, and also his Marut companions, stars of the Great Bear. Also in ix. 108, 8-10 the Pavamāna ox of the thousand streams born as king and god of the law of Brihati is said to bring the rains from heaven.

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[1] Eggeling, *Shat. Brāh.*, ii. 6, 3, 10, Sacred Books of the East, vol. xii. p. 447.

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[1] Eggeling, *Shat. Brāh.*, iii. 4, 1, 20—23, Sacred Books of the East, vol. xxvi. p. 90, note 591.

[2] Mahābhārata Ādi (*Astika*) Parva, xvi., xxii. pp. 76, 77, 86.

[3] Eggeling, *Shat. Brāh.*, ii. 5, 2, 10, 18, 21, 26—28, Sacred Books of the East, vol. xii. pp. 394, 396, 397, 399.

[4] Rig. viii. 66, 10, ii. 22, 1.

Many further proofs might be added, but enough has been adduced to prove conclusively that in the story of the barley-growing races who measured the year as that of the solstitial sun ruled by Mitra and Vishnu, Varuna and Indra, and who were called the sons of the tree-bearing edible fruit, Soma Pavamāna, the purifying moon-god of the ninth Mandala, began his year at the summer solstice, and that he and the sun-god continued their course together through the stars, following the path marked for them by the seven Great Bear Maruts till they reached the Aries constellation of the sheep-skin at the autumn equinox, when, according to the tradition handed down from the age of the three-years cycle-year, the sun entered it.

It is at this time, in September—October, called Ashvayujau, the month of the Ashvins, while they were stars in Aries and before they entered Gemini, that the cleansing rains which begin to fall at the summer solstice begin to diminish in intensity and almost to cease in northern India, and it was in the next month Khārtik (October—November) that the conquering Indra, who had brought the rains which purified the land he ruled, celebrated his Sāka-medha festival, when he was worshipped by the seven Maruts, the seven sisters of the ninth Mandala, dancing round him as Mahendra the Great Indra[1]. This was, as I have shown on pp. 479, 480, the period of the Sautrāmani New Year's sacrifice of the eleven-months year held at the new moon of Khārtik, when the intoxicating Soma of the Kaurāvya invaders from the north was drunk and the sun-horse sacrificed.

It is also the festival of the Dithwan or first-fruits of the sugar-cane, still celebrated all over northern India, and held from the 2nd to the 11th of Khārtik (October—November)[2], when Vishnu, the partner of Indra, awakes from his four months' sleep during the rains and becomes the god of the new year of the Ikshvaku or sugar-cane race.

In Rig. x. 60, 1-6 Indra the incomparable, the king distributing cars, is said to be the servant, that is the god, of the Ikshvaku king. He is called on to maintain his mastery over the seats (*prostha*) of the year-chariot and to drive his two red horses, the morning and evening twilights, for the sisters of Agastya (Canopus), the Maruts, the seven stars of the Great Bear[1]. Hence the victory of Indra over the Cobra Nāga snake of the Kushikas and his two wives the god Ahi-shuva tells of the conquests by the new invaders from the north, the Ikshvaku, sons of the sugar-cane (*iksha*), who instituted the Soma festival of the Indra fire kindled by the log of the Khadira-tree (*Acacia catechu*) and substituted at it the Prastara or rain-wand of Ashvavāla (*Saccharum spontaneum*), the horse-tail or sugar-cane grass of Indra's horses, for the Kushika Prastara of Kusha-grass. It was in this ritual that the New Year's festival reviving that of the Pleiades year was reconstituted as the Deothan or setting up of the new god Vishnu to rule the first six months of his year, till he gave up his power to Indra, the god who prepared the rains and brought them from the South-west to fructify the national fields, and who was originally the parent-fish, the first form of animal life born in the southern waters of the creating goddess Bau, who became to the sons of the rivers the river eel which was, as we have seen, the parent Aind or Indu of the royal Chiroo races of India, the phallic-worshipping Matsya, sons of the fish. It was after this festival that Soma Pavamāna, the new-born cleansed and awakened god, made the son of the new year of the ninth Mandala to shine[2]; and in ix. 37, 4 this god was the god borne on the back of Trita, the god of the three seasons, who made the sun and the seven sisters, the seven stars of the Great Bear, bright.

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[1] Eggeling, *Shat. Brāh.*, ii. 5, 3, 20, ii. 5, 4, 9, Sacred Books of the East, vol. xii. pp. 416, 419.

[2] Elliot, *Memoirs of the Races of the North-Western Provinces of India*, edited by Beames, vol. i. pp. 245, 246.

The course of the year as depicted by the authors of the hymns of the ninth Mandala seems by this analysis to be as follows:—The year-god Soma Pavamāna the Purifier is the god born at the summer solstice in the year-car driven by the ten mother-months of gestation ruled by the seven stars of the Great Bear and begotten at the autumnal equinox. He at the summer solstice, according to ix. 97, 41, brought himself into being as the buffalo son of the waters, and this buffalo-god Indra was, according to Rig. iv. 18, 10-13, the son of the mother-buffalo who has once calved (*gristi*), from whose side he was born as the son of the mother-tree, and his father is called Vyansa or Vritra, the enclosing snake, and in Rig. i. 32, 9 Danu, or the son of the god Danu, who was the male equivalent of Bau, the goddess of the southern abyss or mud. Also at his birth he called Vishnu to his aid, and thus estabished his year as the solstitial year of Vishnu-Indra, which we have already seen to be that of the ninth Mandala. This god born to rule the year beginning at the summer solstice as the buffalo son of the waters was the transformed form of the original Indu, the eel parents of the sons of the rivers, and when born as the rain-cloud, the flying buffalo of ix. 82, 3, he begat Indu the water-drop. It was this god, begotten at the autumnal equinox, and born as the cloud-buffalo-god of the summer solstice, who in ix. 69, 3 married Aditi's daughter, the equivalent of the sun-maiden of Rig. x. 85, married to the moon-god Soma of the eleven-months year, who began his year like the buffalo Indra at the new moon of Khārtik (October—November); and this buffalo bride Aditi's daughter is said to have gone towards the sheep-skin constellation Aries of the autumnal equinox with her husband.

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[1] Rig. i. 170, 3.

[2] Ibid., ix. 23, 2, 28, 5, 42, 1.

This god, whose year was directed by the ordinances of Mitra-Varuna, the gods of the solstitial year, and whose course through heaven was marked for him by the retrograde course of his attendant Maruts, the stars of the Great Bear, had exhausted the water of the rain-cloud after he emerged from the sheep-skin constellation Aries, and he then became a new-born god of a new manifestation, that of the sugar-cane race of the Ikshvaku kings, whose year began with the first-fruits festival of the birth of the sugar-cane (*iksha*).

In this new birth he was the son of the Khadira-tree (*Acacia catechu*), the tree of burnt animal sacrifice, and the god of the race who had conquered the snake-worshipping Nāga Kushikas, whose god was Ahi-shuva the cobra snake, and his course from this new birth at the new moon of Khārtik is marked by the ritual of the Ashtaka sacrifices, which introduce a new year differing from the solstitial year of Mitra-Varuna and Vishnu Indra and of the other star and season gods shewn by me on p. 947 as those invoked in the ninth Mandala as the measurers of annual time. These sacrifices were begun, as I have shewn in pp. 256, 257, by the Kautsas, sons of Kutsa the moon-god Ku of the Finn immigrant races, who is called in the Rigveda the yoke-fellow of Indra, being united with him as one god, Indra-Kutsa, both travelling in the same year-chariot[1]. This was apparently the year of the Ikshvaku Kūtsas which now began its course at the new moon of Khārtik (October—November).

This year was that in which the year-god was for three months under the guardianship of the moon, and during these months, Khārtik (October—November), Mārgasirsha (November—December), Pūsh (December—January), new-moon sacrifices were offered for the new god who was to be born at the new moon of Māgh (January—February) as the son of the Majesty of Indra, begotten by Rohita Taurus on Rohinī Aldebarān (p. 504). A cow was offered by the Kautsas at the first and all the following Ashtakas, but in the ritual of the later sacrifices this was only offered at the middle Ashtaka of Pūsh (December—January), which, like the others, was originally held at the new moon, but was afterwards, with the other sacrifices, postponed to eight days after the full moon. On the day following each sacrifice the left ribs and left thigh of the cow were offered to the Fathers[2], so that each of the year-gods born at an Ashtaka, beginning with the Ikshvaku Vishnu god born at the new moon of Khārtik (October—November), was born as the son of the left thigh of the Pole Star ape, the Great Bear. This child born at the Khārtik new moon ended at the new moon of Māgh (January—February) the three months during which he was protected by the moon-goddess, the aunt and nurse of the Buddha, Mahā Gotamī Prajāpati, the female born of Prajāpati (Orion) and the first of the thirteen months of the year of the thirteen Buddhist Theris, and he then ruled for the remaining ten lunar months of gestation of his thirteen-months year ending at the new moon of Khārtik (October—November).

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[1] Rig. v. 31, 9.

[2] Oldenberg, *Grihya Sūtra Paraskara Grihya Sūtra*, iii. 8, 10, *Gobhila Sūtra*, iii. 10, 5, 6, 18, iv. 1, 5, Sacred Books of the East, vol. xxix. p. 344, xxx. pp. 97, 98, 101.

This god, son of the left thigh, was originally in the theology of the eleven-months year the god riding on the black star-horse Pegasus, who began the year in October—November, but in the hymn of his marriage as Soma the moon-god to the sun-maiden Rig. x. 85, 18, we find that this marriage introduced a new ritual, in which the god who started on his three months' ride through the thirty stars on Pegasus began a new year with his re-birth and marriage at the new moon of Māgh, when we are told in the marriage-hymn that the wedding oxen were slain; and this was followed by a further change in year measurement when the consummation of the marriage was postponed to the new moon of Phalgun (February—March). This was the year of the Vessantara birth of the Buddha in the Tusita heaven of wealth, following that of the age of the Yama Devaloko, the twin gods Gemini, when he was born in that constellation at the winter solstice as the sun-physician, about 12,600 to 10,700 B.C. This Phalgun birth initiated the conquering rule in India of the red race who substituted for the Māgh (January—February) festival of the yellow race, who worshipped the Kurum almond-tree, the Huli festival of the new moon of Phalgun, in which red powder was thrown by the participants on one another, and which was the original form of the European carnival. It was in Greece the year began by the Anthesteria festival of Dionysos held on the eleventh of Anthesteria (February—March) with a three days' New Year's feast to the dead. Thus the special history told in this Mandala is that of the year-god conceived at the autumnal equinox in the Ram sign of Aries, who conquered the Nāga Kushikas and their three-headed snake-god Ahishuva and his two wives, forming the divine trident at the summer solstice, and who then as the ruler of the Ikshvakus instituted, like the Zend conquerors of Azi-dahaka, the three-headed snake, a feast to the dead held in June—July, the month Farvardin of the Zend ritual in which the Farvardin Yasht giving the text of the ritual still survives. This conquering god, who was the Indra Mahendra or the Great Indra, passed again through the Ram constellation when he had discharged the year's rain, and then began the new year of the Ikshvaku conquerors opening with the new moon of October—November, when a thirteen-months year began, of which the beginning was again postponed to that opening at the new moon of Māgh (January—February), which again under the rule of the red race became the year beginning in Phalgun (February—March). In the hymns to the especial god of the year of this Mandala, Soma Pavamāna, who, as the lunar god, has superseded Indra and Vishnu, we find references to all the successive year reckonings of the Pleiades and early solstitial years, the year of Orion, the cycle-year of three years and those of eleven, fifteen and seventeen months, but all the years recognised are looked upon as those in which the sun and moon together pursued their year-course through the stars according to the retrograde track of the Great Bear, and they are thus essentially different from the later Vedic year of the independent sun-bird who flew round the heavens in a sunwise course. But the Soma worshipped in the ritual here spoken of is not the intoxicating Soma of the earlier ritual especially consecrated in the Sautrāmani New Year's sacrifice of the eleven-months year, but the pure Soma of the three mixings of Indra, and hence must be that of the period when pure Soma was substituted for intoxicating Surā, and thus the age of the theology of these Soma hymns is apparently that of the Vājapeya New Year's sacrifice of the seventeen-months year, at which, as we have seen, both pure and intoxicating Soma was drunk. The seventeen and thirteen-months years were, as we have seen, closely associated, both being measured by seven-day weeks, and the seventeen-months year was a solar-lunar form of that of thirteen months, and hence its theology was similar to that of the ninth Mandala, in which the ruling year-god Soma Pavamāna is accompanied by his sun-wife, the daughter of Aditi. As the Soma-tree sap invoked is always the pure unintoxicating Soma, its theology must be later than that of thirteen and eleven-months year of the mead-drinking Ashvins and of the intoxicating Surā of the Sautrāmani sacrifice, which in the Vājapeya ritual of the New Year's sacrifice of the seventeen-months year was prepared by the Neshtri priests of Tvashtar, god of the Pleiades, and solstitial years of two (*tva*) seasons, and of the mother-goddesses who preceded the father-god. It is to this earlier theology of the thirteen-months year that the thirteen year-gods invoked in ix. 85, 4, 5 belong. They are, (1) Pūshan Pavamāna, the god of the year beginning, like that of Bama and the modern year of Indra, when the sun of the month Pūsh was in Pūshya (Cancer) at the winter solstice, the year of the sun-ass of the Ashvins whose stable was in Cancer (p. 322), (2) Mitra-Varuna, the paired gods of the solstitial year, (3) Brihaspati, the Pole Star god, (4) The Maruts, goddesses of the Great Bear, (5) Vāyu the monsoon-wind, (6) The Ashvins, (7) Tvashtar, (8) Savitar the sun-god, (9) Sarasvati the river-mother, (10) Aryaman Arcturus, (11) Aditi the unseen mother in heaven, (12) Vidhatar the Creator, the law-giving father-god, and (13) Bhaga the tree bearing edible fruit, which thus takes the place of Kadrū, the tree (*dru*) of Ka, the thirteenth of Kashyapa's wives, who was the mother of the Nāgas and the thirteenth month of the year. She, under the name of Sarpa-rajni, is called in its title the author of the hymn Rig. x. 189[1] addressed to the heavenly bull and the thirty stars traversed by Soma Pavamāna, the purifying moon-goddess who for three months nursed the young sun-god of the thirteen-months year, reborn at the new moon of Khārtik as the god of the Kautsa Ikshvakus, who was to be developed in his full glory at the new moon of Māgh (January—February) as the sun-god Surya, the Ekastaka son of the Majesty of Indra, whose mother was Rohinī the red cow, the star Aldebarān, the Queen of the Pleiades, whose year began at the new moon of Khārtik, and his father Rohita, the red bull constellation Taurus (p. 504)[1].

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[1] Eggeling, *Shat. Brāh.*, ii. 1, 4, 29, Sacred Books of the East, vol. xii. p. 301, note; Ludwig, *Rigveda*, vol. i. hymn 160.

This Soma, the sap of the parent tree or plant containing and distributing the creating germ of life brought to it from heaven with the rain, is in the ninth Mandala, which evolves the belief in the guardianship of the heavenly seed by the moon-god Soma Pavamāna during the ten lunar months of gestation, the supreme ruling god of Vedic theology. This generating parent of life is the hidden god of the Path of Time, who ordains and maintains the continuous sequence of the years, and who shows to all who study him in his works the true road which all created beings must follow in the order and under the rules he has laid down. This is the path of the Chinese Tāo, the Japanese Shinto, the Greek Odos or way of the Gods trodden by their pioneer god Odusseus, the star Orion wedded to Penelope, the weaving-goddess of the Pleiades, some of whose years have been traced in previous chapters. It is this god who in the Shinto-creating myth is hidden in the stem of the world's tree supporting the earth-temple roofed and walled by the vault of heaven, who in the same story places on earth as his visible representative the pillar-god Kunado-nakami, meaning No thoroughfare, who stands at the centre meeting-place of the eight roads of space as the god of the national conscience educated by generations of ancestral teaching, who warns all the children of the divine creating germ against the taking of wrong paths through over-eagerness, obstinate indolence, or other mis-leading incentives[1]. It is this god who imparts to all who reverently seek instruction from his teachings material and spiritual knowledge increasing and expanding in the soil of living thought and endeavour, and making supremely wise and good those who by their unwearied aspiration after self-education and self-control attain incorporation with the divine spirit speaking to them. It is this god who is invoked in his various forms in the 1,008 hymns of the Rigveda as the creator and ruler made manifest in the recurring advance to completion and the perpetual return in the ordained round of the years which as they pass in nights, days, seasons and months proclaim the unvarying wisdom and invincible power of the god whose commands they obey. It is in his successive manifestations as ruler of the year that he is invoked in all the hymns of the Rigveda.

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[1] Atharva veda, v. 3, 10, 3, 5, 8—12 ; Ludwig, *Rigveda*, vol. iii. pp. 189, 190; Atharva veda, x. 18, 21—26, 32—34, 43—45; Bloomfield, *Hymns of the Atharva veda*, Sacred Books of the East, vol. xlii. pp. 210, 211, 212.

Of these hymns six hundred and eighty are invocations to the three chief gods of the Soma sacrifice, Soma, Indra, and Agni. Soma, the creating and sustaining germ imparting by its self-contained and generating will life to all living things, is invoked in 124 hymns, including the 114 hymns of the ninth Mandala, in which the moon-god as measurer of time is looked on as the ruling god in whom the divine essence is so conspicuously embodied as to make it the most god-like revealed manifestation of creating power. This god is, in addition to the epithets I have elsewhere quoted, called in ix. 87, 3 the father and begetter of the gods, in ix. 99, 6 the lord of thought (*manasas pati*) and of speech (*vacas pati*), in ix. 26, 4; 101, 6 the author of all material and spiritual life whether divine or human.

There are three hundred and fifty-four hymns to Indra, who as the rain-god is the manifestation on the earth of the creator of life distributed over it, the especial parent of the sons of the rivers and of the Bhārata kings, sons of the river-eel, and who is also the god of the latter half of the year beginning with the fall of the rains at the summer solstice.

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[1] Astor, *Shinto, The Way of the Gods*, The Mythical Narrative, p. 110.

There are two hundred and four hymns to Agni, who as Vaishvānara was god of the primitive worshippers of the household-fire, and as Jātavedas, knowing the secrets of the birth-god of the altar-fire of heated sacrifices first lighted as the heater of libations on the altar of the phallic worshippers, symbolising the earth and made in the form of a woman. This god was the symbol of the creating terrestrial heat of the South which, together with the rain, formed the dual of Indra Agni, who were the gods of the two seasons of the solstitial year. He was first the god of the sons of the Palāsha-tree, who offered no animal sacrifices, and afterwards, when these were introduced by the sons of the Khadira-tree, who made their fire from a log of this tree, he became the god of the new ritual of the sacrifices offered on the northern altar of Varuna the barley-god and his sons, who made the barley their parent plant instead of the earlier rice. His ritual in both his forms is an offshoot from the adoration of the mother-tree worshipped both by the early votaries of the household-fire and by those who invoked the altar-fire.

A radical change took place in the creed of the worshippers of the rain-god during the epoch of the rule of northern races who traced their descent immediately from animal parents, for though to them the ultimate source of life was the rain which watered the earth and filled the rivers, yet their more immediate symbol of the parent-god was the blood of their offered totem victims, which was poured out at the place of sacrifice and distributed over the fields in pieces of the flesh of the slain victims. At first no part of the slain human or animal sacrifices was burnt, but in the evolution of the creed of the believers in burnt-offerings parts of the victims were burnt, and among races who were addicted to cannibalism the bodies of the human victims were entirely cooked. But these phases of belief were always opposed by the original adorers of the pure mother-fire to whom the contamination of the fire by bringing dead flesh in contact with it was regarded as a loathsome crime, and they who were the originators of the Zend ritual refused to follow the northern offerers of burnt-sacrifices in burning the bodies of the dead. This however became in Vedic ritual the orthodox method of burial. But human sacrifices, except in the form of the monkey slain as a man at the consecration of the latest Vedic altar of the flying-bird, had no part in Vedic ritual, and Indra the rain-god became to Vedic writers a god of blood only in the animal victims offered to him, and these were subsidiary to the grain offerings which in the Panchti sacrifice introducing his year of five seasons in the ritual of the seventeen-months year consist of a Purodāsa rice-cake offered to Indra, parched barley given to the steeds of his chariot, barley porridge (*karumbha*) to Pūshan, sour curds to Sarasvati (*dadhi*), and clotted curds (*payasyā*) to Mitra-Varuna. Thus he and the other gods associated with him, who are also, as we have seen, year-gods of the ritual of the ninth Mandala, remained essentially gods of the offerers of vegetable sacrifices and libations of milk[1].

There are also thirty-five hymns to the Maruts, the wind-bringing goddesses, the female form of the Gond ape-god Maroti, who became in Indian ritual the seven stars of the Great Bear, sixty-five to the Ashvins, who were originally the gods of Night and Day, but who as the twin stars in Aries and Gemini play most important parts in ritualistic history as the door-posts of the year-gate of the Garden of God in the age of the three-years cycle-year, during which they drove in its three-wheeled year-car, and as the stars of the constellation Gemini they dwelt in the birth-place of the successive sun-gods who ruled time from the age when the year-sun was born in it at the winter solstice, from about 12,600 to 10,700 B.C., to that when his birth took place in the same constellation at the vernal equinox from about 6,700 to 4,550 B.C. There are also eleven hymns to the Ribhus, the gods of the years measured by seasons from the two seasons Pleiades and solstitial years of Tvashtar to the four seasons of the solstitial and equinoctial year of the three-years cycle-year. Their father was Su-dhanvan, the god of the heavenly bow (*dhanvan*) of the Great Bear, and they three in number were the especial gods of the three seasons of the year of Orion, the deer-sun-god slain at his year's end by the Great Bear arrow.

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[1] Eggeling, *Shat. Brāh.*, iv. 2, 5. 17—22, Sacred Books of the East, vol. xxvi. pp. 314, 315, notes 1, 5, 316.

In short the whole ritual of the Indian Church as expounded in the Rigveda and the Brāhmana ritualistic manuals was that of the worship of the gods who measure time, and it was the successive phases assumed by the forms of worship altered with the changing computations of the year which distinguished the epochs of the national chronology; and these changes were, as we have seen, all connected with the advent of new immigrant races who became in course of time united in one composite nationality with those who had preceded them.

Records similar to those orally preserved in India by the priestly guilds were handed down from generation to generation by the Schools of Prophets among the colleges or Leagues of dervishes or Ceremonial priests of Asia Minor, South-western Asia and Egypt; and similar guilds framed and ruled the national rituals in Greece, Italy, and all other countries in which organised tribes established themselves as separate nationalities, and in which the trading merchants of the Indian Ocean established themselves as controllers of government.

But the system of organisation began to decay rapidly during and after the wars preceding the conquest of the Gotho-Celtic Aryans, who brought in a new spirit of individualism which was essentially antagonistic to the communalism which had formed and dominated the civilisation of the trading and agricultural races of southern Asia and of the countries in the Mediterranean basin. But after the new comers had established their power, and when they began to organise a government founded on peace and not on war, they, like the German races who overthrew the empire of Rome, found that this could only be done by enlisting the services of those who were trained in statesmanship under the previous governments. Hence in India the Brahmans and trading and artisan classes gradually begin to recover their former influence, and in the organisation of the Vedic ritual and theology the new system was, as we have seen, firmly based on the earlier creeds and embodied their old traditions.

The most radical of the changes brought in by new governments was that in the methods of recording national history and keeping up the traditionally descended knowledge of past ages. This had hitherto always been done by the appointed national and local historians of the teaching guilds, who were likewise the guardians of ritual and the chief counsellors of the king, who was as the national lawgiver the religious head of each country and the chief of the dual government which, as I have shown in Chapter IV., p. 426, was vested in the supreme king and his chief coadjutor, the Senapati or commander in chief of the executive national forces. This system, as I have shown, still survives in the kingdom of Chutia Nagpur, and it was the form of government which survived till the Roman conquest in Sparta and of which distinct traces are to be found in all ancient monarchies, especially in those of the Patesi or priest-kings of Assyria and those of Egypt, who were also national high-priests. One of the most historically interesting of these forms of double kingship is that preserved in the exceedingly conservative Roman traditions. These retained the memory of the ages when two kings ruled the state, one of whom was the Rex Sacrorum, the priest of Janus, the year-god beginning the year in January, the Latin equivalent of the Indian Pūshan of the same month Push. He was the two-headed god of the doors (*janua*) of time ruling the solstitial year of the winter and summer solstice. This priest, the Rex Sacrorum, the Pontifex Maximus, resided and ruled in the Regia or central royal Palace sacred to Janus and Vesta, the fire-goddess, whose 'sacred fire was annually lighted, maintained and guarded by the Vestal Virgins, who were traditionally the daughters of the Pontifex Maximus and represented the daughters of the original Headman of the village, the first of human kings[1]. With this ritualistic chief who ruled the country as the nation's homestead was associated the king, the Rex, whose name is certainly derived from the same wide-spread root as Ragh, the name of the pillar-sun-god, who was also in Italy the god of the pillar, for he was the god of the oak-tree, the parent-tree, as Mr. Frazer has completely proved. He was the man-god crowned, like his divine symbol the Capitoline Jupiter, with the oaken crown worn by every general to whom a triumph was granted on his procession to the Capitol. He was also called Quirinus, the god of the oak-tree, whose people were the Quirites its sons. He was the double form of Janus, the god associated with Vesta, the national fire-goddess who ruled the first half of the solstitial year, and he ruled the second beginning with June, the month of Juno, the oak-tree goddess of the summer solstice, otherwise called Diana, to whom he was wedded in that month as Zeus was wedded to Hera in Gamelion (January—February) in Greece the month following the winter solstice. Hence Janus the national god, the kindler of the nation's fires, wedded to Diana, and Jupiter the king law-giver wedded to Juno, were the two gods of the solstitial solar-year, each ruling one of its halves, the Italian winter parts of Agni and Indra, in India[2]. The priest of the god-king was the Flamen Dialis representing Jupiter himself, and his wife, the Flaminia Dialis, was the sun-goddess of the year. For she, as we have seen in the accounts of the festival of the Argei, appeared in this solemn sacrificial procession bearing the year-god to his death in mourning, and hence it was she who as Juno was wedded to him when he re-rose as the sun-god of a new year. This original government of the two kings was reproduced by the conservative Romans in their two Consuls, and it was this conservative people who preserved the records of their early traditional history in the Sibylline books, which have been unfortunately completely lost. But we know that they were written in Greek Hexameter verse, and their authorship was ascribed to the Cumæan Sibyl, who was consulted by Æneas before he went down to Hades as god of the parent oak-tree, whence he took the mistletoe which kept him alive in the underground-world of death. These poems were therefore evidently the first rough drafts in verse of the Greek legends of Southern Italy, a great part of which were afterwards incorporated in the Æneid; and they told the story of the early fortunes of the united Greek and Latin race whose god Æneas was the king of the oak-grove, who was said to have ascended to heaven as Jupiter Indages, that is the god who left the traces (*indago*) of his rule in the ritual laws and customs he handed down to his earth-born descendants. It was under the ancient governments of this type that the traditional history recited by the Celts, Semites, Indians and all other nations who, like these and the Greeks and Romans, kept national records in the form of stories, was preserved by the priests appointed to retain the old history in their memory and to add to it new chapters summarising the events of their time. But under the new governments these national functionaries became recorders of annals or diarists, and the duty of embodying these events in a national summary was transferred to the tribal bards who in India among the Jats and among the later Celts made their tribal chiefs and their ancestors the heroes of these stories. They in India and all other countries used the ancient histories as the ground-work of these annalistic poetical biographies making the old gods ancestors of the modern chiefs, and at first, as we see in the Rigveda and the Indian historical poems of the Mahābhārata and Harivansa, they altered the heroes of the old histories so slightly as to make it in most cases easy to discern the original meaning given to these historical abstractions. But as time elapsed the memory of the past died out and was only preserved in the ritual of which the inner meaning was kept by the priests secret from the public, and only imparted to select pupils in guild schools of India, Persia, and the Semitic countries, and in Greek mysteries. Hence all real acquaintance with national history expired, and the most learned searchers after knowledge, such as the Greek philosophers, regarded the national mythology which embodied the old creeds in symbolic stories as indecent tales which Plato and Socrates wanted to banish from the national schools [1]. They thereby showed that they had never been taught the inner meaning of these stories, and that all the ancient lore of their forefathers had become to the men of their times unmeaning and useless. It was this period of philosophic inquiry founded on anatomic researches into the meaning, inner mechanism, and actual processes of natural and mental phenomena which dealt the most fatal blow to the old faiths, for under this new régime it was thought that truth could be discovered only by individual research, and ethical morality came to be looked at as that only proved to be the highest aspiration to which individuals could attain when set forth in the teachings of those who had made their hearers believe that they and those whom they cited as their instructors were the wisest and best of men, who had solved all the riddles hiding the secret haunts of truth. But throughout the whole system individualism predominated, research must be individualistic, and the results that it recorded were valuable only for the instruction and education of individuals. The state had ceased in the eyes of the philosophers to be the combined family of national father and mother and their children, and had become a collection of individuals each occupied with its own prospects and spending its energies in individual advancement to prosperity and happiness.

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[1] Fowler, *The Roman Festivals*, pp. 213, 282, 287, 288.

[2] Frazer, *Lectures on the Early History of the Kingship*, lect. vii. pp. 197—215.

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[1] Jowett, *Plato*, The Republic, book ii. vol. iii. pp. 249—257.

But among the sciences to be studied in this system of research founded on the discoveries and conclusions of successive teachers who have each advanced the science to which they devoted their energies to a greater or less degree, anthropology, ethnology and theology must always occupy a very conspicuous place as guides to statesmanship and national government, and these can never be mastered without a knowledge of the past history recorded in the traditions, ritual and customs of those races who have successively in point of time been leaders of human progress in different ages and countries. And this knowledge, of which the ancient manuals and records only now survive in fragments, can only be fully acquired by those who have learnt the ancient methods of telling history, the difference between the trends of thought in the men of the old communistic world and of those of its individualistic succession, and who can thus reproduce the meanings of our ancestral teachers. In acquiring this knowledge and correct interpretation of the past, a careful study of ancient ritual and of the different methods of time measurement is, as I have tried to show in the previous pages, most necessary. The facts and arguments I have collected and set forth give only a feeble outline of the final picture that later students will be able to produce when they have discovered and used other sources of information still lying hidden in unused manuscripts, in fresh interpretations founded on deeper study of those already accessible, in different rituals and customs, in the studies of the contents of ancient ruins either now excavated or still to be excavated in the future. These will render a complete reconstruction of the past possible to those who study these subjects, not from a mere local point of view but from that which sees everywhere lines of interconnection marked by the transportation to all points of the compass and to all continents and the lands they contain of the groups of tribal traditions, ritual, custom, and systems of time measurement taken by each inhabiting race from the centre where the racial union was formed to every place whither any groups of their descendants migrated, and which were from these centres still further disseminated by disintegration and the inter-mixture, in the customs and codes of new tribes formed from the amalgamation of those previously existing, of the national root tenets of each tribe incorporated in the new union.

APPENDIX A.

LIST OF THE HINDU NAKSHATRA STARS BY BRAHMA GUPTA.

1.	Ashvini or Ashvayujau.	β Arietis.
2.	Bharani or Apa Bharani.	α Muscæ.
3.	Kṛittakā or Kṛittakas.	23 Tauri (Pleiades).
4.	Rohinī (Aldebarān).	α Tauri.
5.	Mrigasirsha, Andhakā, Aryikā, Invikā or Ilvalā.	λ Orionis.
6.	Ardrā or Bāhu.	α Orionis (?).
7.	Punarvasu.	β Geminorum.
8.	Pushya, Tishya, or Sidhya.	δ Cancri.
9.	Āshlesha, Āsresha, or Āshleshās.	ε Hydræ.
10.	Maghā or Maghās.	Regulus α Leonis.
11.	Pūrva, Phalguni or Arjuni.	δ Leonis.
12.	Uttara Phalguni.	β Leonis Alsarfa.
13.	Hastā.	γ or δ Corvi.
14.	Chitrā.	Spica α Virginis.
15.	Svāti or Nishtya.	Arcturus.
16.	Visakhā or Visakhi.	ι Libræ.
17.	Anurādha.	δ Scorpionis.
18.	Jyeshthā.	Antares α Scorpionis.
19.	Mūla or Vichritau.	λ Scorpionis.
20.	Pūrva, Aṣhādhā or Apya.	δ Sagittarii.
21.	Uttara, Ashādhā or Vaishoa.	σ Sagittarii.
22.	Abhijit, meaning now (*abhi*) conquered (*jit*). This sign was omitted after Vega ceased to be the ruling Pole Star, that is, after 8000 B.C.	Vega α Lyræ Al nasr alwaqi.
23.	Shravana, Shrona, or Ashvattha.	α Aquilæ, Al nasr altāir.
24.	Shravishtha or Dhanisthā.	β Delphini.[1]
25.	Sata bhisaj.	λ Aquarii.
26.	PurvaBhādrapadā,Proshthapadā or Pratishāna.	α Pegasi.

27. Uttara Bhādrapada.	γ Pegasi or α Andromedæ.
28[1]. Revati (this after the elision of Vega Abhijit) was the 27th Nakshatra, and probably was the original 27th star before Vega became the Pole Star when it was first included in the list as the ruler of the stars.	ζ Piscium.

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[1] J. Burgess, C.I.E., 'Hindu Astronomy,' *J.R.A.S.*, Oct., 1893, p. 756.

APPENDIX B.

THE THRACIAN CARNIVAL, BY R. M. DAWKINS.

Journal of Hellenic Studies, Vol. XXVI., Part II., Nov., 1906, pp. 193ff.

THE HISTORY THEREIN TOLD.

THE evidence given in this description of the Thracian Carnival as to the actors, plots and characteristic incidents of the drama celebrated at this festival throughout the Thracian country from the shores of the Black Sea to the Ægean Island of Skyros, whose present inhabitants are of Thracian origin, proves clearly that it was a historical play giving the outlines of the traditional history for some thousands of years of the worship of the barley corn-god who became the Greek god Dionysos.

The proofs of the truth of this conclusion are furnished (1) by the actors in the drama, their garb and accessories showing the parts they were intended to represent; (2) the plot of the Carnival play, and (3) the history to be deduced from it.

The actors are: I. The two Kalogeroi, who must both be married (p. 196) men, one of whom carries a bow and arrow and the other a phallus emblem in the form of a club. They are disguised in goat-skins covering their heads and necks, holes being cut in them for their eyes and nose, and wear fawn-skins on their shoulders. Three or four sheep-bells are tied round their waist, showing that they represent the pastoral shepherd-race who in India girt with bells frightening the evil spirits, the phallic central god, the Gond Pharsi-pen, the female (*pen*) trident, who was worshipped with libations of daru (fermented spirit), answering to the Thracian barley-beer drunk at his festivals by the priests of the barley-god and his votaries.

Their shoulders are padded with hay to protect them from blows, and their hands are blackened to show that they are the worshippers of the night gods of stellar theology. Also goat-skins cover their legs, and these and the goat-skins over their heads show them to be sons of the Pole Star goat-god.

II. With these are two boys dressed as girls, called Koritsia or *νύφες*, brides, who wear a white skirt and apron, a peasant woman's bodice open in front, and kerchiefs round their chin and brow. A third kerchief with finely plaited hair hangs down behind, and they carry knotted handkerchiefs weighted with bullets. The two Kalogeroi followed by the Koritsia, with whom they dance a little at each house they visit, head the procession through the towns on Carnival Cheese Monday (*τυρινὴ δευτέρα*), and knock at all the doors with the bow and phallus begging for gifts. In this procession the Koritsia try to carry off babies, and sometimes capture a man with their handkerchiefs, and these must be redeemed by presents.

III. A third female character of the *dramatis personæ* is the Babo, an old woman in rags, called *κοψομάνα*, the foster-mother, carrying a wooden cradle child Liknites, the child of the Liknon or Bacchic grain-winnowing fan, in which the seed-grain which was to become the god was carried at the Eleusinian mysteries. It is called the seven-months (*ἑπταμηνίτικο*) bastard child of an unknown father, an allusion, as we shall see, to the story of the birth of Dionysos from Semele and the Thigh of Zeus.

IV. The two *κατσίβελοι*, Katsiveloi or gipsy smiths, a man and woman dressed, like the Babo, in rags. They carry sapplings ten or twelve feet long, and their hands and faces are blackened like the hands of the Kalogeroi. In places where the Babo does not appear the female Katsivela carries the wooden corn-baby.

V. The last characters are two or three policemen carrying swords and whips with embroidered kerchiefs round their fezzes, and with them is a man playing a bagpipe. After the procession through the town is over, the drama acted in front of the church, the village market-place, begins in those villages where the old custom of acting it survives.

The first act is the making by the smith Katsiveloi of the ploughshare for the baby-child of the seed-basket, who was thought to be becoming too large to be carried in it. In the making of the plough the woman symbolically blew the bellows, and the big baby asked for a wife. His marriage is symbolised by the capture of one of the Koritsia by the phallus-bearing Kalogeros, who then marries her and she is crowned as a bride. The Kalogeros of the bow and arrow acts as best men.

After the marriage the bridegroom saunters about carrying his phallus and finally sits on it. He is then shot by the arrow of his bow-bearing companion who stalks him. The victim falls on his face as if dead, and his slayer begins to flay his body with a wooden knife. The Koritsia wife of this dead year-god then comes and throws herself on his corpse, and the dead man then rises again to represent, as we shall see presently, the sun-god of a new year.

During the second act the Katsiveloi, who during the procession act the obscene pantomime of the courting of the year-god and his bride, hammer at a real ploughshare, and when it is finished the two Koritsia are yoked to it and drag it twice round the village contrary to the course of the sun, showing that the plot of the drama descended from the age when the sun and moon were thought to go round the heavens on the retrograde course of the Great Bear plough of heaven, that of the Egyptian and Chinese zodiacs, and not of the sunward track of the sun in our modern astronomy. One of the Kalogeroi guides the plough in front and the other walks behind it as the ploughman. The ploughing procession is preceded by the Katsiveloi, of whom the man in some villages rides the sun-ass of the Indian Ashvins (pp. 321, 322), and behind the plough a man scatters seed from a basket, the birth Liknon. In a third circuit made after the first two the Katsiveloi draw the plough. This drama of the sowing of the seed whence the barley child is to be born, her birth, marriage, death and resurrection as the year-god born of the grain sown from the winnowing-basket in the track of the Great Bear plough made by the gipsy-smiths, take us back to the days of the Pole Star one-footed goat, the Aja-Ekapad of the Rigveda, and the goat-legged god Pan.

The two Kalogeroi disguised in goat and fawn skins, who bear the bow and arrow and the phallic sceptre-staff of the Egyptian barley-god Osiris Sah, the star Orion, who hunted the stars led by the Pleiades round the Pole, and thus measured the year of three seasons, are the heroes of the earliest year-drama of Orion's year, which I have traced from Scandinavia to India (pp. 154-158). In this the deer-sun-god and the year-doe he courts are in Indian mythogical ritual Prajāpati the deer-star Orion and his doe wife Rohini, the star Aldebarān. They are represented in the Thracian drama by the phallus-bearing Kalogeros and the Koritsia to whom he is wedded. They in the year-drama of the north dance together on their wedding-night, when the last day of the solstitial year closing with the winter solstice ends. At the end of the dance he as the dying god of the vanishing year violates her and is shot in the act by the arrow of the Wild Hunter; and this deadly arrow, which is in the Thracian drama that shot from the bow of the second Kalogeros, is, as I have shown in Chapter III., pp. 155-163, the two pointer-stars of the Great Bear. The year-god who thus dies at his year's end slain by the arrow of the Great Bear rises again in Hindu mythology as the newly-begotten baby-god, the corn-baby of the Thracian drama, the God Vastospati of the household-fire extinguished at the year's end and then relit to depict the birth of the new year-god. This re-risen god is in the Thracian drama the phallus-bearing Kalogeros.

He in the second act is the grown corn-baby whose bow and arrow constellation the Great Bear had become his father-star, the Great Bear seed-plough twice dragged by the two Koritsia in the retrograde circuit of the plough constellation round the village in which the drama was acted. The plough-drawing Koritsia represent a new form of the creating twins succeeding that of the god of the phallus and the bow and arrow.

These female twins are in Hindu mythology the two first parents of life on earth, called Ushāsā Naktā, Day and Night, the offspring of Saranyu, the daughter of Tvashtar, ruling the solstitial year of two seasons, and Vivasvan, the god of the two twilights of morning and evening, who are represented in several places in the Rigveda as female goddesses (Chapter IV., Sect. D., p. 312), the original mothers of time. These twin goddesses were the divine mothers of the southern races who measured time by the annual and semi-annual circuits of the sun and stars round the Pole, and who did not make the gestation months of the mother a factor in time reckoning. They became in the theology of the northern founders of the three-years cycle-year divided into four periods each of ten stellar months of gestation, the male and female twins Yama and Yami of the Rigveda, and were placed in heaven as star leaders of the progress of time. They became first the stars α and β Arietis of the Indian Ashvins, sons of the rain-god, and afterwards the stars Gemini, who were originally in the earliest Indian astronomy the hands of the central alligator constellation, and were thus conceived as sexless. But when the circular heaven and earth of the primitive mythology became the square Garden of God of the Zendavesta and the founders of the cycle-year (Chapter IV., Sect. E., pp. 326-328), these twin stars became the door-posts of the southern gate of the garden, the Akkadian twins Māsu Mahru the western and Māsu Arku the eastern twin, the Dokana of the Greeks. And these two guardians of the year-gate of time were in the theology of the cycle-year measured by periods of gestation, the male and female twins, the Mithuna of the Indian zodiac. But in the later theology, which ignored the mother and looked on the father as the sole generator of life, this brother and sister became the two male twins of Greece, Castor, the sexless supporter (*stor*) of the house, the mortal son of Tyndareus, the northern father smith-god of the hammer (*tund*, *tud*), and the immortal Poludeukes, the much-wetting or rain-god, the original cloud-bird whose father was Zeus. And these were the Greek counterparts of the Indian Ashvins, the heavenly horsemen, the Great Twin Brothers of Italy.

These two male twins appear in this drama as the two Kalogeroi, the bearer of the phallic house-pole, the equivalent of the Greek Castor, and the bearer of the rain-bringing bow and arrow which slays the year-god at the end of his term equating the Greek Poludeukes or cloud-bird. Their companion Koritsia reproduce the Vedic twin mother-goddesses Day and Night and the Greek Clytemnestra, the mortal sister of Castor, as well as the immortal Helene Dendritis, the tree-goddess sister of Poludeukes.

The primitive historical pictures thus painted in the characters of the Kalogeroi and Koritsia are succeeded by that which depicts the history of the age beginning with the three-years cycle-year, when the Great Bear had ceased to be the bow and arrow of heaven and had become the bed of the revolving year-god (Chap. IV., Section C., p. 291) or the heavenly plough. This introduces us to the northern mythology of the divine smith, the Wieland or Volundr of the North, the brother of Egel the archer, who made the shoes of the horses of the sun [1], and to Kaweh or Kabi the Persian smith-general of Feridun, king of the age of the cycle-year, whose apron was the skin of the Great Bear of heaven (Chap. IV., Section G., pp. 345, 346), the god of the Persian monarchy and of its Assyrian predecessors, whose archer standard was the only image depicting their Great Bear god Assur. This divine smith was the Govannon and Gavida of the Celts of Wales and Ireland who brought up the young sun-god Lug, and he was in Greece the lame one-legged god Hephaistos, who wedded the mother-goddess Aphrodite Apatouria (Chap. IV., Section B., pp. 270—272), as the phallus-bearing Kalogeros married the Thracian Koritsia. It is this pair of creating smiths which appear in the Thracian drama as the plough-making Katsiveloi who succeed the Koritsia as the drawers of the Great Bear plough in the third of the retrograde circuits it makes round the village area to denote the third year of the three-year cycle.

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[1] Hans von Volzogen, *The Edda*, The Wieland Saga, pp. 210 ff.; Hewitt, *Ruling Races of Prehistoric Times*, vol. ii. essay viii. pp. 97—100.

It is in this phase of the drama that the year-babe born of the seed in the grain-winnowing basket appears as the offspring of the seed sown in the track of the plough which at the close of its year meets with the fate of all its predecessors, and is slain by the Great Bear arrow before he reappears from the underground realms of death as the growing grain.

Also the ass-riding Katsivelos reproduces the sun-ass of India (pp. 321, 322), whose manger and stable are in the constellation Cancer, and who drew the three-wheeled-car of the Ashvins through the year circuits of the three-years cycle. He preceded the star-horse Pegasus of the age of the eleven-months year, when the reins of the horse were the stars of the Great Bear and the succeeding epochs, when the year was measured (I.) by the entry of the sun into Gemini at the winter solstice, a year represented in Bacchic history by the birth-festival of Dionysos born in the Taurus constellation of the Hyades as the son of Semele, the daughter of Athamas or Tammuz (Orion), from whose womb he was taken into the thigh of Zeus, thus becoming the son of the Great Bear as the Thigh of the rider of the sun-horse, a change referred to in the Thracian drama when the corn-baby is called a bastard seven-months child. It was then that the lesser Dionysia of Poseidon (December—January) were celebrated.

II. This was followed by the year when the sun was in Gemini in January—February, which began with the plough-

ing-festival of the Indian Kuru Panchālas, that of the I
fant Buddha and of the Chinese New Year's day, wh
the two ploughing strips of the sun going from south
north and returning from north to south are ploughed. T
is the month Gamelion of the Lenæa of Dionysos, of t
wedding of Zeus and Hera, and the Māgh (January—F
ruary) wedding of Soma the moon-god to the sun-maid
the consummation of which was postponed till Phalg
(February—March).

III. The third of these Gemini years was that when t
sun was in Gemini in February—March, which begins
India with the New Year's festival of the red race, t
Huli held at the new moon of Phalgun (February—Marc
when those who take part in it throw red powder on ea
other, and this is the eastern form of our carnival in t
same month, when coloured comfits are thrown. This
the postponed marriage festival of Soma the moon-god
the sun-maiden originally celebrated in January—Februa
It is the Semitic festival of Purim celebrating the vict
of Esther and Mordecai, Istar and Marduk, over Ham
Baal Khamman and his ten sons ruling the eleven-mon
year. Also in Greece it is the New Year's festival of t
Anthesteria of Dionysos held on the eleventh of Anth
terion (February—March), when the national dead w
worshipped, and which is still held, as we have now se
in Thrace as the carnival festival of the barley-god Dionys

Another form of this festival is the carnival of the Rom
Republic and Empire, when an old man called Mamur
Veturius or Vertumnus, the turner (*verto*) of the year, w
beaten out of the city, and this beating of the year-god
commemorated in Thrace by stuffing the shoulders of
Kalogeroi with hay.

The transformation of the god born of the seed-grain,
corn-parent of life, into Dionysos, god of wine, is depic
in another form of the Thracian carnival festival held
Kosti near the Black Sea. There the goat-skin weari
Kalogeros is an old man called Khōkhōstos or Kouker

who is accompanied in his rounds through the town by a boy who carries a wine-bottle, from which the old man gives wine to each householder. Boys dressed as girls accompany them, and at the end of his rounds he mounts a two-wheeled car, in which he is drawn to the church. There he is met by two bands of men and women who try to make him throw on them the seed he carries, which he finally casts on the ground as the man following the plough did. He is then thrown into the river and stripped of his disguises, and emerges thence as a newly-born year-god (pp. 201, 202).

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Ino, bird and dolphin-mother of the sun-god Melicertes or Melkaerth. She possessed the zodiacal ribbon, the Kredemnon. *See* Fish-god, 540, 541, 612, 765

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Jarā-sandha, the union (*sandhi*) by old age or lapse of time, the god-king of Magadha born from the two halves of a mango, mother of the

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Ṣhiṣhu, the son, the Easter son of Skanda, the sun-lizard-god of the seventeen-months year and of the seven stars of the Great Bear. *See* Kumāra, 768

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Shyena, the frost (*shyā*) bird of winter, the Polar cloud-bird, whose blood, the rain, came to earth as the creating Soma, 162, 227, 672, 942, 943

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Suddho-dana, the pure (*suddho*) rice (*dana*) father of the Buddha, 651
Su-dhanvan, the bow (*dhanvan*), of Su, father of the Ribhus, 157, 959
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